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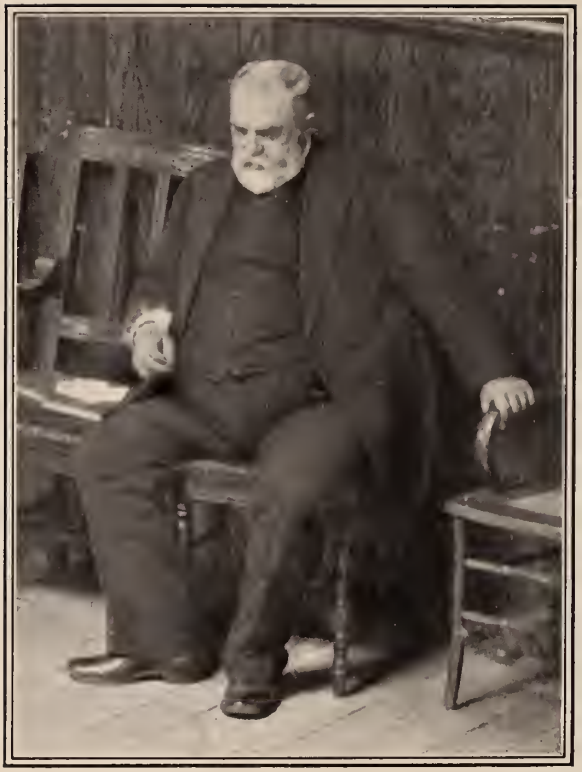

D. L. Moody

THE

MISSIONARY REVIEW OF THE WORLD.

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DWIGHT L. MOODY, THE EVANGELIST.*

BY THE EDITOR-IN-CHIEF.

When, on the day of the winter solstice, Dwight L. Moody said, "Earth is receding, Heaven is opening, God is calling," and departed to be with the Lord, an event of no common magnitude occurred. No death among the believers in Christ has, perhaps, affected so many persons and general interests in the Church of God, within twenty-five years, except it be the deaths of Charles H. Spurgeon, Adoniram J. Gordon, George Müller, and Mrs. Catharine Booth.

Mr. Moody will be remembered mainly as the great *evangelist* of this half century, altho for some fifteen or twenty years he has been prominent as an *educator* also; and, as the work of evangelism is so vitally linked to all missions, both at home and abroad, it becomes us calmly and carefully to inquire into the lessons taught by this life.

During between thirty and forty years Mr. Moody has been used to lead souls to Christ, probably in larger numbers than any other one man. His whole career starts the question as to the sources of such power and the conditions of such usefulness. Is such success exceptional, or are the secrets of such a serviceable life communicable?

He *began* aright. From the outset of his Christian career he thought of his surrender to Christ as taking in all that was included in himself, and it was with no half heart that he took up the service of his new-found Master. With characteristic zeal and abandonment he forsook all else for Christ. Like other men he has made mistakes, but they have been errors of judgment, and not intentional departures from principle; for no error has ever been due to the lack of a *will* to serve God, his life as a disciple having been always marked by a sacred earnestness.

In view of all later events and developments, how suggestive and

* A further sketch of Mr. Moody's life and work as an educator and organizer will appear in our March number. His only authorized biography will, at his own request, be prepared by his elder son, William Revell Moody, to whom, at East Northfield, Mass., friends are asked to send correspondence or items of especial interest pertaining to his father.

instructive are those brief minutes in the records of the Mt. Vernon Church, Boston, in which, in 1855, was first made a note of Mr. Moody's examination before the church committee:

No. 1,079. Dwight L. Moody. Boards 43 Court Street. Has been baptized. First awakened on the 16th of May. Became anxious about himself. Saw himself a sinner, and sin now seems hateful and holiness desirable. Thinks he has repented; has purposed to give up sin; feels dependent upon Christ for forgiveness. Loves the Scriptures. Prays. Desires to be useful. Religiously educated. Been in the city a year. From Northfield, this State. Is not ashamed to be known as a Christian. Eighteen years old.

Again:

No. 1,131. March 12, 1856. Mr. Moody thinks he has made some progress since he was here before—at least in knowledge. Has maintained his habits of prayer and reading the Bible. Believes God will hear his prayers. Is fully determined to adhere to the cause of Christ always. Feels that it would be very bad if he should join the church and then turn. Must repent of sin and ask forgiveness, for Christ's sake. Will never give up his hope, or love Christ less, whether admitted to the church or not. His prevailing intention is to give up his will to God.

A few short sentences here reveal the germs from which have sprung and grown, during forty-four years, all the grand results which now challenge admiration and wonder.

These entries prepare us for what follows. Within two years after, about January, 1858, we find this young disciple thus briefly announcing a new step and stage in his self-dedication: "*I have decided to give God all my time.*" And from that day on, he went about his Master's business, and more and more did he become absorbed in it, until he gave up his worldly employments to live a life of faith, doing only God's work, and looking to Him in prayer for the supply of daily need.

How short-sighted is man at the best. Here was a young man whom God had chosen, like Saul of Tarsus, to be a chosen vessel to bear His name, and yet, tho first led to God in May, 1855, it was not until after a probation of ten months that he was even admitted to the church, in March, 1856. He who was yet to be a teacher of teachers, was so imperfectly trained in Christian doctrine, as to be held at arm's length for fear of his being unsound: and, because he was impetuous in his zeal and lacked prudence, it was with difficulty that he got a foothold in service, even after he was received into membership, for his lack of good grammar and of moderation in his exhortations led his brethren to think that he was not called to speak in public, so that a church officer actually took him aside and advised him to keep quiet in prayer-meeting!

This he would not do, he could not; the fire in him must have room to burn, and must find vent in words and works. Fire is apt to burn fast and wax hot, and may need at times a little restraint, but

D. L. MOODY AND HIS FIRST SUNDAY-SCHOOL CLASS IN CHICAGO.

Red Eye. Smikes. Billy Buektooth. Madden the Butcher. Jacky Candles. Giberick. Billy Bucannon.
Darby the Cobbler. Butcher Lilroy. Greenhorn. Indian. Black Stovepipe. Old Man. Rag Breeches Cadet.

fire is a good thing, especially when lighted by the coals from God's altar.

Partly by the petty persecutions to which this young disciple felt himself subjected from critical brethren whose fastidious ears were offended by his uncouthness and excess of enthusiasm, he was driven to Chicago, where he hoped to find, amid a Western atmosphere, more room to burn and shine, in his way, and less hindrance to doing his own work as he felt led.

There, promptly offering himself at a mission Sunday-school as a teacher, he was brusquely informed that he could *have* a class if he would *bring* one. So, next Sunday, in he came—an engine, dragging behind eighteen boys, like empty cars to be freighted with Gospel truth. On that day he first solved the problem, "how to reach the masses"—"*Go for them*!"—and such was his motto and his method ever after.

We must not despise the day of small things! Who could have foreseen that this raw recruit, who could scarce get admission into the ranks at all, and into whose awkward hands it was feared to put a musket, would in a score of years more be not only a conspicuous warrior but a *leader* of the host! Mr. Moody himself was not unconscious of his early failures, but they did not daunt his irrepressible spirit. When he first stood up to give his testimony for Christ, he afterward said, "I trembled in every limb, and, when I sat down I said to myself, 'Moody, you have made a fool of yourself,' and that is what I have been doing for Christ's sake ever since."

His earnestness moved him both to prayer and to that endeavor which is itself a form of the "effectual, fervent prayer"—energetic prayer. When Mr. Moody went with a dying Sunday-school teacher in Chicago to see his class, one by one to entreat them to be reconciled with God, it was a typical act affording a key to his life as a worker. He believed in communion with God in the closet, but he believed in *contact with souls* everywhere. The prophet Elijah restored the dead to life—but how? Elijah prayed first for power from above, and then stretched himself upon the dead, mouth to mouth, eyes upon eyes, hands upon hands, the living in close contact with the dead. And so must we save the lost, and bring back to the dead the breath of life; first, get power from God and then get into contact with men.

Perhaps the foremost spring of Mr. Moody's power was his downright *earnestness*. Every truly heroic character has at bottom enthusiasm, contagious and inspiring. There was something about this man that disarmed antagonism and moved and melted men. In the Scotch pulpit, thirty years ago, scholarship and soundness were joined with an excessive and stubborn conservatism; and when Mr. Moody with his new fashions, and Mr. Sankey with his "Kist of wussels" first appeared in "Auld Reekie," all Edinburgh was astir at these innova-

tions. But Mr. Moody won the day. And Scotchmen themselves tell how the cold and formal style of worship was invaded, when the American evangelist came there, and in the midst of the phlegmatic people of "the modern Athens" dropped his own burning, glowing soul, and set them aflame with his own fire, force, and fervor.

"Formality got its neck broken." The immovable imperturbable Scotchmen were roused under the awakening Spirit of God; the stereotyped plates of memoriter preaching, melted in the glowing furnace fires of religious enthusiasm, gave place to the inspiration of earnest, burning appeal. The calmness and coldness of religious custom and habit felt the mighty movements of a religious reformation, as a placid lake heaves before the surging of a simoom, or the Red Sea swept toward the Arabian gulf when God blew upon the waters till they stood up as a heap.

D. L. MOODY'S MOTHER AT NINETY.

Give us such earnestness and enthusiasm, even tho at times they overleap the bounds of a strict propriety, rather than the coldness of apathy and the rigidness of insensibility. In the House of Lords culture and self-control are supposed to demand reticence and restraint, so that it is deemed coarse and vulgar for strong feeling to find vent in speech. The church is coming to be too much pervaded with like notions, and strong emotions are repressed and suppressed as out of fashion. Every vital spiritual interest suffers thereby. We need emotion — overmastering feeling, and the cultivation of this philosophy of no feeling is fatal to even a holy vitality. Why should we be ashamed to have or to show deep feeling! The Master "wept," and, "being in an agony, sweat, as it were, great drops of blood!" "It is good to be zealously affected always in a good thing." Men may sneer at it as fanaticism, but it is the only fit frame in which to think of, or to deal with, eternal interests and issues. Instead of avoiding we may well covet that passion for souls that beseeches God night and day with prayers, and entreats men night and day with tears—that bursts out in moving appeals, that can not keep silence, mind rules of rhetoric, or be kept back by formal proprieties. Equity must not be lost in etiquette, nor Divine passion smothered by worldly fashion. Some men and some churches have so lost heat that they are frozen solid.

In Great Britain some twenty-five years ago, Mr. Varley said to Mr. Moody: "It remains for the world to see what the Lord can do with a man wholly consecrated to Christ." He afterward said to Mr. Varley: "Those were the words of the Lord through your lips to my soul." And so they were. He determined from that day that he would be *wholly the Lord's*, and prayed that God would *in him* make manifest how great things He would and could do for the salvation of souls. He has been a living proof of God's readiness to endue with power from on high, any disciple who will wholly surrender himself to His service. A fundamental article in our creed should be that the more honor put on the Holy Ghost as the sole source of converting power, the more honor he will put upon the instrument for the exercise and display of the power.

Another secret of Mr. Moody's success was found in promoting *cooperation among disciples*. He was wont to begin all revival efforts in seeking to arouse Christians. His motto was, first awaken disciples and then convert sinners. To get the Church awaked out of sleep, united in prayer and then in work, was the mode of his strategy. And he loved to see the flood-tide of spiritual power come in, sweeping away denominational fences and sectarian barriers, and making people of God forget everything but their oneness in Christ and their debt to a lost world. James Hamilton says, "When the tide is out each shrimp has its little pool; ocean rises, and one pool joins another in the great sea — a pity the ebb should carry each back to his pool!"

In every way a good general stimulates activity in believers, for to get ten men at work is better than to do the work of ten. Many who cry, "Alas, my leanness!" should cry, "Alas, my laziness!" Luther taught the Church that "the just shall *live* by faith." God used Mr. Moody to teach us that the just shall *work* by faith in the power of the Holy Ghost. His appeals to disciples were usually short and incisive. "Is this work God's work or the devil's? If Satan's, you ought to resist; if God's, you can not afford to stand idly by."

Mr. Moody *aimed high*, and made assaults on the gateways of hell. No small measure of usefulness contents an absorbed man. Like Carey, such a man "asks great things of God and expects great things from God." On leaving America the second time for England, Mr. Moody set before him the winning of at least ten thousand souls, and he probably reached his expectations. Of course, he neglected no proper means. He believed in approaching everybody and in going everywhere. If Pandemonium had been accessible he would have gone there to hold meetings; and if it had been possible to set up an evangelistic tent in hell, he would have been glad to attempt it. Once, visiting the Romish bishop in Chicago, he proposed that they close the interview with a prayer, without the least sensitiveness to the fact that

in the eyes of that prelate he must have been quite outside of the "pale of salvation!"

His boldness showed itself in rebukes at times, as when, on one occasion in Chicago, a meeting was held to further a great benevolent project, and he reproved the avarice of a man of wealth who was praying God to show the way to raise the needed sum (about $1,200), remarking, somewhat brusquely, that it was absurd for a man worth half a million to ask God to *move* men to contribute.

George Müller once remarked to me that he foresaw that Mr. Moody was to be greatly used of God, because in his first visits to England he came to see him at Bristol, and exhibited such singular docility and humility. But it was not the humility of diffidence or morbid self-distrust. He was not lacking in a proper self-confidence, nor did he shrink, like Moses, from any work to which God called, or hesitate to appropriate a promise of God. His humility was that of dependence on God. He had learned that it is "not by might, nor by power," but by the Spirit of God, that all great results are secured, and he constantly urged men to be filled with the Spirit. It was perhaps to keep him humble that God had not given him the early advantage of a liberal education. Like Spurgeon, he was not a college-bred man, and he always felt his own lack of learning.

God has chosen what is weak in human eyes to work out his highest purposes. Noah was to his generation a madman and a fanatic. Joshua's method of taking Jericho by a big procession and a big blast on rams' horns, was a fool's way. Samson smote the Philistines with the jawbone of an ass, and David slew the giant with a stone from a sling, and Gideon's three hundred routed Midian by a trumpet peal and light flashed from broken pitchers. All these displays of God's power were the more striking because the weakness of the men and the method was so manifest.

In all great results wrought in advancing His Kingdom, the excellency of the power must be manifestly of God. The successful weapons are never carnal. The Lord saveth not by sword or spear, not by human might or power, not by the learning or the logic of the schools. The eloquence that wins men to Christ is that of the still small voice. And it is because very learned men are so prone to pride and self-confidence, and because others are so prone to rely on such human instruments because they seem to them conspicuously fitted for influence, that God is compelled, in choosing his special servants, often to take those who are inferior in human eyes, that he may keep men from the idolatry of genius.

It is not necessary to be a *fool* in others' eyes, but it is necessary to *seem a fool* in our *own* eyes, in order to be largely used by God. So long as we deem ourselves mighty, capable of achieving success, God leaves us alone that we may by our failure discover our weakness. But

MR. MOODY'S HOME AT EAST NORTHFIELD, MASSACHUSETTS.

so long as we heartily recognize all real power to lift and save men to be of Him, He can use us as instruments or channels by which that power shall be exerted or conveyed.

Humility shows its genuineness in the absence of all self-obtrusion. Some so-called revivalists begin their labors in such a manner as to remind one of Virgil's hero: "I am the pious Æneas!" The consciousness of weakness and consequent self-distrust have been most manifest in Mr. Moody during the years of his greatest successes; in proportion to his self-distrust has been his degree of efficiency. In attempting work in Britain, his fear was that the eyes of many might be turned to him, and so far taken off from the living God. And so he sought in every way, by personal and public appeal, to prevent leaning on an arm of flesh. The man sought to be lost sight of in his message: in fact, in many cases, so plain, simple, and unartistic was the method of his presentation of truth that, like light coming through a pane of glass, the medium of transmission was not apparent. Often the unreflecting and critical would say, "there is *nothing in* his address." Yes; but as some one has replied, "only eternity can show how much *came out of it!*"

Mr. Moody could have had no success, if he had not believed in and preached the *pure Gospel*. God has in him illustrated the power of the Cross, even when the truth of the Gospel is put before men by a man who is neither an ordained preacher nor an educated man. He had a simple aim and a Gospel message—he sought for souls and planned to reach them. He exalted Christ, and like Dr. James Alexander, made "much of the Blood."

He believed in *singing* the Gospel—using sacred song to impress the truth on men, attracting attention, and awakening sensibility. He sang, before preaching, to break up fallow ground, and soften the soil for the sowing of the seed; he sang, after preaching, to water the seed sown, and help give it permanent impression and deep root.

The Church of God is slow to appreciate the power of "spiritual songs," songs which embody and express spiritual themes and truths, thoughts and emotions; songs through which as channels the Holy Ghost conveys spiritual life and power. There went to Britain two men: one with a Bible, and the other with a hymn book. One spake, the other sang, both prayed, and the truth which when spoken reached the head and touched the heart, was by the use of Gospel song borne deeper into the heart so that the will was determined for God.

The power of these songs depends on no lyrical excellence, for some of them are strikingly defective; in some there is little poetry, and even less melody. But when the aim which guides both the preaching and singing is to lead souls to *accept* the *Gospel*, the preaching, praying, singing, become so many rays, converging in one burning and melting focus. God always blesses singleness of aim. He allows His rays to be brought into this focal center. When singing is too artistic, art is its obvious end, but when plainly not for display, but for Gospel effect, like David's harp, it drives away the spirit of evil.

Mr. Moody said more than once, "The secret of Mr. Sankey's success and mine is that we have stood fair and square on the Bible truth of the Atonement—substitution—that is what a dying world needs."

At Liverpool, a number of ministers heckled him, some saying that he was putting temperance in the place of the Gospel, others wishing to know what he thought of the ordinances and sacraments. Still others asked his creed, to which question he replied, "My creed may be found in the fifty-third chapter of Isaiah." His own dependence on the blood of Christ and his confidence in the great fact of vicarious atonement may be illustrated by his own comparison.

> Frontier men, when prairies are burning, set fire to the part near them and stand on that, so that when the flames approach them they may have nothing to feed on, and die for lack of fuel. So we are safe when we stand on Calvary, for over that the fire has swept. Christ has slain my three great enemies of whom I always used to stand in fear: Sin, Death, and Judgment.

There can be no doubt that men instinctively feel their deepest wants and cravings met by such preaching, and cases are not lacking in which even Romish priests have been led to a new life in Christ by hearing these great truths plainly presented.

No man can preach a pure Gospel without elevating the blessed Word, for what is that but the mirror in which Christ is seen? In

the great Chicago fire of October, 1871, Mr. Moody lost everything "but his reputation and his *Bible*," and to save that, he would willingly have lost much beside. For more than a year preceding he had been entering as never before into the secret things of God in Bible study. He was led to a diligent and constant investigation of its precious truths, habitually rising at five o'clock, and sometimes even at four, that he might uninterruptedly pursue his prayerful exploration into these hidden depths. The veil that had hitherto concealed the holiest place seemed rent in twain, and the secret things of God were made clear and plain. Everywhere he saw new truth, and above all, Christ. The Bishop of Manchester's fears were groundless when he expressed his apprehension during Mr. Moody's meetings in that city that "the people would acquire a craving for stimulating

MR. MOODY'S BIBLE. RESCUED FROM THE CHICAGO FIRE. OPEN AT JOHN III: 16.

food, to the neglect of the wholesome diet of prayer, communion with God, and earnest Bible study."

We must not forget the prominence of the *after-meeting* in Mr. Moody's work. He always insisted on prompt decision, like Whitefield, laying great stress on instant, visible, and decisive action. In a large gathering at Birmingham, England, after a forcible sermon, opportunity was usually given for those who were desirous of being made subjects of prayer to rise. No one responded. "Is there not one soul in this vast assembly that wants to be a Christian?" said Mr Moody. On the outskirts of the audience one young girl rose, trembling and weeping bitterly. "Thank God for one!" shouted the evangelist, and instantly from two hundred to three hundred jumped to their feet, who had been only waiting for some one to be bold enough to lead the way.

In urging souls to a decision, there is a true philosophy. Clay must be molded in its plastic state, the tree bent in the sapling, the

seal impressed on the warm wax, and the iron shaped at the white heat. Why do we not so deal with men? Preaching is meant to soften—to create conviction, kindle sensibility and emotion, and so mold the will. The pulpit should be the furnace where a fire burns, lit from God's altar, fed with the fuel of God's truth and man's own soul, consumed by its own heat. And into that flame of zeal for Christ and love for men the hearer is to be thrust and held until he also is at white heat. Then is the time for the blow! The awakened soul should be put on the anvil, and the hammer of resolve should give new shape. In every audience there are some who can live in the very fires of revival, like salamanders, and feel no heat; but there are others who, if helped at the right time, would decide for God. But if we lose hold on them then, the devil will not.

The day is at hand when the after-meeting will be held to be essential to all true, converting preaching, and provision will be made in every well-regulated preaching service for bringing men to a decisive step, as a salesman displays his goods and then seeks to drive a bargain with his customer. The difficulty is fundamental, whenever we do not *expect* immediate results, and so preach with reference to them. Were souls awakened so that the Pentecostal inquiry should be heard, "What shall we do?" not a few modern ministers would be surprised, and some, in their bewilderment, might be found inquiring, "And what shall *we* do?" Mr. Finney, in his autobiography, gives us a sadly amusing anecdote of a young man who observed that, while his own ministry was barren of results, his ministerial neighbor had a continual harvest. Meeting him one day, and wondering whether, if he borrowed his sermon to preach to his people, the Lord might not use it for increasing the fruitfulness of his field, he took one of these burning Gospel appeals and actually delivered it in his own pulpit. It was a sermon made for the very purpose, and with the expectation of bringing sinners face to face with their duty to God. And at the close of service he saw that many were deeply affected and even weeping. Whereupon he made a profound apology, saying he hoped he had not hurt their feelings, for he did not intend it!

In Mr. Moody's career of usefulness as an evangelist, God has shown us that the non-church-going masses are best reached by a free, plain house of assembly, in which the poorest can feel at home, and have the Gospel without money and without price. No candid, reflecting mind can well avoid or evade the conviction, that the large free tabernacles erected in the great cities where his greatest work has been done were inseparable from his success. And the discovery is no new one. Wesley and Whitefield were driven from the churches into the open fields, where they addressed at once a gathering equal to the *entire adult population* of a small city. Mr. Spurgeon accomplished the most colossal church work of the century, going from a

ROUND TOP—THE RESTING-PLACE OF MR. MOODY'S BODY.

small London chapel, first into the largest of the metropolitan halls, and then into a free tabernacle, accommodating five or six thousand.

The whole Christian world owes to Mr. Moody a debt of gratitude, so far as he has kindled to a brighter flame faith in the living God as the *hearer of prayer*. No great spiritual reformation or revolution was ever known, which was not preceded by earnest supplication. Edwards' sermon on "Sinners in the hands of an angry God," produced an effect, absolutely without historic parallel in modern times. It was never known until afterward, that the *whole night, previous* to the delivery of that sermon, was spent by the devout officers of his church in prayer for the power of the Spirit.

The last two campaigns conducted by Mr. Moody in New York were remarkable for the interest aroused and the permanent results manifested. In connection with the Carnegie Hall meetings in 1897, the interest was so great that a special committee was appointed to follow up the 2,000—3,000 persons who sent in their names as desiring to be Christians. These inquirers were found to be from all classes and conditions, and hundreds of them not only confessed Christ, but became faithful church members and active Christian workers.

An incident, which happened during Mr. Moody's last journey home from Kansas City, shows how far-reaching and permanent were the results of these evangelistic meetings. The train was delayed by an accident to the engine, and much time was lost west of Detroit. As they were leaving that city, the new engineer sent back to find out if it were true that D. L. Moody was ill on board. Learning that he was, the engineer sent word, "Tell Mr. Moody that I will do my best to make up the lost time. All I am, I owe to him. He led me to Christ twenty years ago." The train ran the next 127 miles in as many minutes. It was all the engineer could do to show his gratitude, but the testimony was one of thousands which might be borne to Mr. Moody's faithful preaching of Christ and Him crucified.—D. L. P.

GOOD RESULTS HOPED FOR FROM THE ECUMENICAL CONFERENCE.

A POSTAL CARD SYMPOSIUM.

A note addressed to representatives of several missionary societies, asking a "point or two" on the anticipated good results of the Ecumenical Conference, April, 1900, has brought prompt and sharply accentuated responses from which it gives us gratification to quote. There was not a doubtful hint in the entire communications. They all have the ring of assurance and triumph. The leaders see victory, and the rest of the army feel the "swing of conquest." The presence of some two thousand representatives of the missionary forces of Protestant Christendom was said to be assured at the close of 1899, and it is possible that this number may be swelled to three thousand. If gratitude is "thankfulness for favors to come," as it has wittily been described, we can already be thankful. That is not all. There never was more need for anything than there is for humility, and the most instant prayer for the Divine blessing, that the greatest good may come to every phase of the missionary work. There is no international organization of evangelicals which would render it the duty of any ecclesiastic to appoint a day of prayer for this assembly; but as Jesus Christ presides in his own parliament, and the nations find themselves governed by law they do not formulate, so the Church universal has a head, and the Spirit of God will move earnest Christians to pray for this conference.—[EDITORS.]

REV. JUDSON SMITH, D.D.

Corresponding Secretary of the American Board of Commissioners for Foreign Missions, and Chairman of the General Committee of the Ecumenical Conference.

"I hope that the conference will make a deep and abiding impression upon the general Christian public in America as to the breadth and strength and success of the foreign missionary enterprise of the day. I shall be disappointed if there is not a marked change in the public estimate of missions and missionaries, of the forces that are massed in the prosecution of the missionary enterprise, and of the wide reach of its influence, as a result of the great gathering of next April."

REV. S. L. BALDWIN, D.D.

Secretary of the Methodist Episcopal Board, and General Secretary of the General Committee of the Ecumenical Conference.

"I expect from the Ecumenical Missionary Conference a great impetus to the missionary spirit and zeal of the churches, a vast amount of valuable information, a demonstration of the unity of our Protestant Christianity, and a concentration of the energies of the Church by wise counsel and mutual cooperation, based on some sensible plan. The world for Christ in the twentieth century!"

REV. HENRY N. COBB, D.D.

Secretary of the Board of Foreign Missions of the Reformed Church in America, and Chairman of the Executive Committee of the Conference.

"If I were to sum up all in one sentence I should say, a better understanding of the work of missions in its foundation principles, policies, and practise, and its more vigorous prosecution throughout the world.

"If I were permitted to mention even a few particulars, I would say:

"1. The solemn reaffirmation of the Divine authority, Scriptural basis, and spiritual nature of the work, in distinction from, tho not as opposed to, its social, educational, and humanitarian aspects and results. These, also, I should hope would be clearly shown.

"2. The impressive demonstration and promotion of the real unity in spirit, aim, and effort of the Christian Church in all its branches, in its prosecution.

"3. The discussion, and valuable contributions to the solution, of some of the difficult problems yet remaining; *e. g.*, mission comity, the self-support of native churches, etc., etc.

"4. The enthronement of the missionary idea and enterprise, as summed up in our Savior's last command, in the heart of the Church and of the individual Christian as never before.

"5. A distinct, determined, and (may I not say?) tremendous forward movement.

"There are many other directions in which I hope 'good' will 'come out of this conference,' but these seem to me the most important. If these are attained the good will be incalculable. If not, I shall be tempted to wish it had never been proposed."

REV. J. TAYLOR HAMILTON.

Director of the Society for Propagation of the Gospel (Moravian Church).

"For my part I hope that the apathy of many in the Church at home may be aroused through the facts placed before the public by the representatives of the various missions, and that among workers in the field itself denominational comity may be further promoted through the resolutions of the Ecumenical Conference."

REV. A. SUTHERLAND, D.D.

General Secretary of the Missionary Society of the Methodist Church in Canada.

"As the outcome of the Ecumenical Missionary Conference, I anticipate: 1. A manifestation of the oneness of Protestant Christianity. 2. A better understanding of missionary problems. 3. Practical development of missionary comity. 4. A wider recognition of Christian stewardship. 5. A great exodus of missionaries to the foreign field; and, 6. A mighty spiritual uplift throughout all the churches.

REV. W. DUDLEY POWERS, D.D.

General Secretary American Church Missionary Society.

"I expect the following results: First, The development of

a happy policy in missionary fields. Second, Device of some means by which there may be prevented the duplication of missionaries and missions by different denominations in the same localities. Third, The presentation to the people at large of the need in the mission fields, so that there will be generated a greater enthusiasm, a larger generosity, and a more decided identity."

REV. J. J. SUMMERBELL.

Missionary Department American Christian Convention; Editor of *The Herald of Gospel Liberty.*

"I hope the coming Ecumenical Conference will do good in imparting to indifferent Christians information on mission work that will stimulate them to lend a hand; it will encourage missionaries, by exhibiting to themselves the magnitude and heroism of the work they are doing; it will impress sinners with the mighty strength of the organized forces of the Gospel; and it will bind together the followers of Jesus with more tender bonds of love."

REV. A. McLEAN.

Secretary Foreign Christian Missionary Society.

"I expect the Ecumenical Missionary Conference to so emphasize the infinite need of the non-Christian world, and to so lay the claims of the same on the hearts and consciences of Christian people everywhere, that they will greatly increase the force of workers on the field, and greatly increase the contributions for their support."

REV. W. L. CLARKE, D.D.

President Seventh Day Baptist Missionary Society.

"I hope, First, That the trend of the Conference may lead us to look to Jesus for help in time of need, for without Him we 'can do nothing'

"Second, That the words of those who abide with Christ may give to the Conference a spiritual uplift, imparting new hopes, holier inspirations, and wiser plans for future work."

REV. S. H. CHESTER, D.D.

Secretary Foreign Missions of Presbyterian Church (Southern).

"One great good I hope to see come out of the Ecumenical Missionary Conference is a better understanding on the part of our home boards of many of the questions with which we have to deal oftentimes with an insufficient knowledge of the situation to enable us to deal with them wisely. But the greatest good I hope for from it is the outpouring of the Holy Spirit on the Church and on the world, in answer to the prayers of united Christendom that will be offered under the inspiration of the meeting."

REV. ARTHUR GIVEN, D.D.

Secretary General Conference Free Baptists.

"I hope that the great Ecumenical Conference will, to some extent, arrest the attention of Christian people; give them in concrete form some idea of the marvelous work already done, the world-wide

opportunities, and lead to some adequate supply of money with which to carry on the most magnificent enterprise of all the ages."

BISHOP WILLIAM NICHOLSON, D.D.
Reformed Episcopal Church.

"The approaching Ecumenical Conference will be, I can not but think, of phenomenal importance and influence. Besides the splendor of so vast an assemblage of the representatives of God's people the world over, it will have the following practical results:

"1. It will illustrate the essential oneness of all true Christians, that all who are born of God and are accepted in the blood and righteousness of Christ, however they may differ in subordinate matters, have in them the same heart-beats of spiritual life, the same sublime outreaching of love for the salvation of a ruined world. This will be a sight to see.

"2. It will quicken and enlarge the spirit of missionary enterprise Each coal of fire will join its radiations to those of every other, and a holy flame of God-given zeal will enlighten and warm the grand assembly.

"3. Beyond doubt, its various deliberations will clarify and illustrate the great question of the modes of missionary work, illumining many a dark problem; and thus give both impulse and direction to the Church's divine mission.

"4. It may thus prove to be, by God's blessing, a great step forward in 'hastening the advent of the day of God,' when the Lord Jesus shall have His glorious epiphany, and His kingdom, in the fulness of his glory, shall be inaugurated in the earth. *Laus Deo.*"

REV. F. F. ELLINWOOD, D.D.
Secretary Presbyterian Board of Foreign Missions.

"In my opinion, the chief good to be derived by our American churches from the Ecumenical Council will be the new impression gained of the vastness of this work. Our churches have, perhaps, to a great extent, measured it by the operations of their own particular denomination. A second benefit will be the uniting in closer bonds of the friends of missions in this country with those of Great Britain and the Continent. We shall present a nobler front. A third advantage will be a better acquaintance with the variety of operations, to quote a New Testament phrase—the many lines of work, the widely-scattered fields, the complexity of administration, etc., etc. The discussions from day to day will be a revelation on these points."

REV. GEORGE SCHOLL, D.D.
Secretary Board Foreign Missions Evangelical Lutheran Church.

"The little boy that amused himself, legitimately, with a tin horse and wagon, pet guinea pigs, and a paper boat, floated in the bath-tub, has grown up to a man's size; but having failed to 'put away childish things' he still continues to amuse himself with his

tallyho coach, private yacht, and fast horses, on which he spends time, the value of which can be measured only by eternity; and money that runs up into the millions, while the world of humanity, groping in darkness, is stumbling down into death for the want of a book and a teacher that can not be sent because of the lack of a few hundred dollars.

"My hope and prayer is that the great gathering of God's prophets and teachers from all parts of the world next spring will arrest the attention of at least some of those who are now busy exploiting the world's wealth for their own personal gratification, and set them in the way of aiding in the great work of rescuing the heathen world from the darkness of sin and death, and building up the kingdom of God in the earth. We already have the Student Volunteer Movement, but what we most need now is a business man's volunteer movement for foreign missions. May we not hope that such a movement will be one of the good results of the Ecumenical Conference?"

REV. J. W. LAUGHLIN, D.D.
Secretary Cumberland Presbyterian Board of Missions.

"1. I hope to see presented at the Ecumenical Conference, in an unmistakable way, the supreme and determining aim of mission work.

"2. I hope the work of world-wide evangelization will be so presented as to leave no doubt in the minds of the people as to the relative importance of the different agencies in accomplishing the work.

"3. I hope such an intelligent enthusiasm will be engendered as to send from the conference, pastors and delegates so thoroughly alive to the possibilities within the reach of the Church as to compel a redoubling of effort among the people."

REV. W. W. BARR, D.D.
Secretary Board Foreign Missions United Presbyterian Church.

"First, The Conference can not but make a profound impression on the world by the number attending it, and the extent of its representation. Every foreign missionary board or society in Protestant Christendom has been invited to send delegates. Almost without exception these have accepted the invitation. The result will be that not less than 3,000 delegates will be present. These will come from every part of this wide world. The Conference will, therefore, be the largest and most ecumenical that has ever represented the Church in all the ages of Christianity.

"Second, The information given in the Conference in regard to mission fields, methods, work, and results, will be greater than in any missionary assembly ever held. The volumes that will contain the proceedings will be a thesaurus of the richest mission treasures.

"Third, The enthusiasm of this meeting, which will review a century of missions, will be a mighty stimulus to the Church to go forward into the opening twentieth century with zeal that has never

been witnessed, to bring Christ to every people and tongue on the face of the earth."

REV. HENRY C. MABIE, D.D.

Secretary of the American Baptist Missionary Union.

"My hope for the Ecumenical Conference is that it will awaken a deeper realization on the part of the people of the United States that there is a world yet pagan outside of America that is worth saving, and through the self-same Gospel which alone has made us to differ from them."

REV. R. J. WILLINGHAM, D.D.

Secretary Foreign Mission Board Southern Baptist Convention.

"I believe that the Ecumenical Conference will be a great blessing in many ways. The thousands who are privileged to attend will be awakened to new interest, and even enthusiasm, as they are brought in contact with the consecrated workers, and hear of the gracious work that is going on in all portions of the earth. Hundreds of thousands will be awakened through the information which will be sent out, and this Conference will draw the attention of millions to the great work of world-wide evangelization as no other meeting has ever done. Satan wants stagnation in God's work, and hence formalism has too much abounded in our churches. God's people need information, agitation, and consecration. I believe this great Conference will furnish the information which will quicken many hearts. The coming together of so many workers will awaken new inspiration.

"Of course, great good will come also from the discussion of the problems connected with the mission work. May the Holy Spirit take possession of the meeting, and make it a pentecost indeed."

REV. ROBERT E. SPEER.

Secretary of the Board Foreign Missions Presbyterian Church.

"We hope for four things among many from the Ecumenical Conference: First: A new emphasis on the missionary obligation inherent in Christian discipleship, to the effect that a man can not accept Christ for himself without incurring the responsibility of giving Christ to his brothers. Second: A clear statement to the people who look through rosy glasses at the world, of the real sin and loss of men and nations who are without Christ. Third: A new revelation of the work missions are doing in changing character of individuals, the morals and politics of nations, and the customs of society. Fourth: A new indication to the Church of the purpose of her existence, and the glory of her mission; not as a place for spiritual pleasure and cultivation, but as a force for human service and salvation."

MR. JOHN W. WOOD.

Corresponding Secretary Elect of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

"I hope that these results will follow the meeting of the Ecumenical Conference in New York:

"1. The missionary enterprise in its widest meaning may become a

reality to thousands of persons to whom it is at present only an unreal and incidental feature of Christian activity. The assembling of many men and women from many lands, for the discussion of missionary work, contact with living men and women who have given themselves to missionary work, and a candid consideration of real and pressing problems of missionary effort ought to bring about this result.

"2. That, as a necessary consequence, the immense resources of this city—boundless energy, business daring, commercial sagacity, great wealth, readiness to make a practical response to a need whose reality is once understood, by giving both financial aid and personal service and spiritual power—may be devoted as never before to the extension of the kingdom of God among men."

CHINESE TURKESTAN AND ITS INHABITANTS.

BY L. E. HÖGBERG, KASHGAR, EASTERN TURKESTAN.
Missionary of the Swedish Missionary Society.

Chinese Turkestan is situated in Central Asia. It is the most westerly province of the vast Chinese dominion, and may be reached by one of three roads. One of these runs from Central China, one from India via the Himalayas, and another from Asiatic Russia via the Tian Shan, a branch of the mountains of Pamir. For Swedish missionaries the last is, of course, the shortest, cheapest, and most convenient. But even at best the road is long and hard to travel. When the railway is completed between Samarcand and Margelan the journey will be much easier.

The journey on horseback over the mountains between Osch and Kashgar is most interesting, but most difficult. One must cross some ranges of mountains which reach an elevation of from 11,800 to 13,200 feet, and many times the road is very narrow, with a mountain on one side and a precipice on the other. Nature in this part of Asia is wild and grand. The Russian side of the mountains is more or less covered with verdure shrubs, and trees are to be seen here and there; but the Chinese side is barren and desolate. During spring and summer the traveler must frequently ford large rivers, often at the risk of his life. Some of these rivers rush along with great violence, carrying with them stones and mud, while their roar is heard for miles around. Another danger to travelers is the avalanches of snow, which sometimes overwhelm them in narrow mountain passes.

Kashgar appears to the traveler like an oasis in the wilderness. The sterile mountains and the grayish yellow "luss" give way to a rich vegetation. Wherever an artificial irrigation can be produced most of the cereals and fruits thrive. To make this irrigation possible

OFFICIALS OF EASTERN TURKESTAN AT KASHGAR.
The shenguan (mayor) is seated in the center and is a Chinese; the begs (Moslem officials) wear caps and the shaiks (Moslem religious leaders) wear turbans.

the water is led from the rivers through canals into the fields, which are divided into small square terraces. Trees are planted along the canals, and the country is made to look like a garden. But there is not the abundance of bright flowers and beautiful lawns which are so often seen in Europe. When the crops have been harvested and the artificial irrigation ceases, the ground soon becomes parched and desolate.

A large natural basin is formed by the Tian Shan mountains on the north, the Pamirs on the west, and the Indian and Tibetan ranges on the south. In the midst of this basin lie Tarim and the desert of Takla-makan. Some rivers and several small streams flow from these mountains, but only the largest reach the lake, Lop Nor. The cultivated country thus forms a wreath around the desert, above which rises a protecting wall of the snow-capped mountains. These mountains do not lack in mineral wealth treasures. Iron, copper, coal, sulphur, and petroleum are found in them, and gold, which is also washed from the beds of the rivers. The country generally consists of deserts and jungles, in comparison with which the cultivated portion is but a fragment. The towns and villages located in the desert show that the country has previously been more populous than it is at present, and it may have been much more fertile. The climate is healthful, and the water generally seems to be good for drinking purposes; but in some places, as in Yarkand and Khotan, the goiter is very common.

The inhabitants of Chinese Turkestan consist of a Mongolian-Tartaric tribe, and there are besides Kirghizes and Chinese, Kash-

mirians, Hindus, and some few Europeans. The government is in the hands of the Chinese, whose politic power and ability is not to be despised. As a rule the Chinese do not learn the language of the natives, and consequently the *begs* (Moslem officials) serve as the eyes, ears, and tongues of the Chinese. The religious leaders are called *shaiks* (high priests), and *imams* (local priests). Those who can read and write are called *mollahs*.

The condition of the people is similar to that of the Jews under the Roman government in the time of Christ. They are not as intellectual as the Persians, and, since the criminals are less cunning, life and property are more secure than in Persia.

Here there is little of that terrible struggle for existence which marks lands of extreme poverty. The rich man lives in ease and luxury, surrounded by his harem, but sluggishness and idleness are the characteristics of the poor. Having gathered some mulberries, they sell them, buy bread, and having regaled themselves upon it, they go to rest on a dung-hill. They take absolutely no thought for the following day, nor have the slightest ambition to rise from their low condition.

CARAVAN GOING OVER A PASS IN EASTERN TURKESTAN.

The chief amusements of the people are their feasts. In the summer these are held in the gardens, and during the winter in the houses. They have various kinds of societies formed chiefly for this purpose. Some are religious, and meet to read and discuss the sacred books of their ancestors, say their prayers, but chiefly to eat enormously. Others are musical, and spend part of their time playing simple instruments, drinking brandy, and eating, playing at cards, dancing, and singing. The dervishes drink a decoction of hemp-seed, and likewise smoke hemp until they become intoxicated. After having fallen in an ecstasy, they begin singing, panting, jumping, dancing, and praying. But they, too, come together chiefly to eat.

At the birth of a boy there is usually great rejoicing; but when a girl comes into the world sorrow reigns. A marriage without children is regarded as a calamity, and is considered a sufficient cause for the husband to give the wife a writing of divorcement. Babies spend their lives in a cradle, and are seldom taken up in the arms. Many a poor child is frozen to death in winter because of its being left alone, tied up in its baby basket. In summer the little ones run naked until they reach eight or ten years of age. In winter the dress consists of wide trousers, a shirt with long sleeves, a coat lined with cotton, and a fur cap. The feet are protected against heat and cold by a kind of leather socks with soles. With very slight variation this dress is worn by men, women, and children.

In the city children of both sexes begin to go to school rather early, but the instruction is so poor that very few have learned to read and write, even when they have attended school for five or six years. Instead of a spelling-book, they use a piece of board on which the *mollah* writes the characters, or the passage of the Koran which the child is expected to learn.

Young men are expected to be married in their sixteenth or seventeenth year, and the girl at ten or thirteen. For some time before her marriage the girl must remain in the house, put on a veil, etc. Here is an account of a marriage ceremony told by a native woman:

I was twelve years old. The friends of my mother and of my intended had settled the preliminaries of marriage. I knew nothing about it. One day a man arrived, bringing with him rice, flour, a sheep, clothes, etc., and then a great feast was prepared. I was peeling carrots, and this being finished, I ran into the garden, playing with my comrades. We were just running into the street when my brother gave me a severe blow on my ear. Upon complaining to my mother, she said that it did not suit me going on to play in that way when it was my wedding day. Hearing this, I began to cry bitterly. The guests were assembled, and I was clad as a bride. The *mollah*, being in another room, had already asked my intended whether he would marry me, and now it was my turn to be questioned. When, not saying a word, he repeated his question again and again, until I must whisper my "makol" (yes, or accepted). The

day after I and one of my playmates mounted a horse and went to the home of my husband, where the marriage festivities were continued. My husband was thirty-two years old.

The treatment which these little girls receive at the hands of their husbands can be better imagined than described. How they feel when the second, third, and fourth wives are brought into the house, can only be known by those who have had similar experiences. What it means to the wife when she is driven from home and children by her husband is indescribable. But it should be added that in many cases the women are as bad as the men.

I know of no country or people among whom the family bonds are

A MARKET SCENE IN KASHGAR, CHINESE TURKESTAN.

more lightly regarded than here. Islam is chiefly to blame for such conditions. The permission of the Koran to practise polygamy is more faithfully observed than are the restrictions of the false prophet. One of our neighbors told us that he had taken thirty-two wives; others have taken as many as two hundred. If a Moslem has not more than four wives at one time, he is obeying the law, and has a good conscience. Besides these wives who, as articles of merchandise, are going from one man to another, there is a class of still more fallen women, and in consequence venereal diseases are quite prevalent in this country.

When these people have performed, according to their law, their custom of purification, said their prayers, and kept *ramazan* (the month

of fasting, when they fast by day, and gormandize by night), they carry their heads high, with great self-righteousness. Then they consider themselves the most clean and holy people in the world, and look down with contempt even on other Moslems, not to mention the "infidels." Where vice is looked upon as a virtue, a people sinks down to the depths, and its destruction is certain. This is a dying nation.

The Swedish Missionary Society has been permitted to establish a mission in this country, and during the winter of 1891, Mr. N. F. Haijer, and a converted Mohammedan from Turkey, Yoh Aveteraujans, came to Kashgar. A few days later Mr. Haijer returned, leaving Aveteraujans alone until the writer and his family, Miss Anna Nystrom, and Yosef, a Persian, arrived here in July, 1894. In the summer of 1896 Mr. Raguette, with his wife, and Mr. Baeklund arrived, sent out by the same society.

The work which is being carried on is especially of a preparatory character. Four Gospels have now been translated and printed in the Kashgarian language—an important step for the mission. The whole New Testament is translated, but has not yet been printed. This work was done by Yohannes Aveteraujans. We have now two stations—one in Kashgar, and one in Yarkand. At both these we have also medical work, with a store of drugs and some surgical instruments. Several thousand patients have been treated and relieved of sufferings.

By means of conversations, daily meetings, and tours to other villages and towns, we seek to sow the Word of Life. The visible fruits of the mission work are thus far, two young men who have confessed their faith in Christ. During eight months they have come daily for instruction. They have learned to read, and have shown much perseverance and zeal, and are living upright, moral lives. We believe that the Lord has given them as first-fruits, the earnest of larger harvests of those who shall believe in Christ, and become partakers with us in the blessings of the Gospel.

THE EDUCATIONAL PROBLEM IN JAPAN.*

BY REV. IRVIN H. CORRELL, D.D.
Methodist Episcopal Mission, Japan.

The attitude which the Japanese government is taking through its minister of education is attracting much attention, and has been made the occasion for rather severe criticism. In order that we may have correct ideas concerning this all-important question, and not misjudge the government of the sunrise kingdom in this respect, it is necessary for us to remember a few facts.

* This article has been furnished by Dr. Correll by request. There is about it a flavor of *audi alteram partem*. The *italics* are ours.—EDITORS.

We should not forget that Japan is not, in any sense of the term, a Christian nation. It is by no means a secret that it is not an easy matter to have and retain in state institutions and public schools such conditions as purely religious people feel to be highly important and desirable for the education of our young men and women in one of the greatest and most decided Christian nations in the world. Only a short time ago the superintendent of schools in the city of Chicago issued an order, forbidding the reading of Kipling's "Recessional" to the scholars of the Chicago public schools, because it indirectly teaches things about God. This is done in a land which prides itself in its public schools, and is recognized as one of the leading Christian nations.

The Christian constituency in Japan numbers about 120,000, of which 54,000 are Roman Catholics, 25,000 are Greek Catholics, and 41,000 are Protestants. This is about one in every three hundred and fifty of the population who makes any profession of Christianity. These three divisions of Christians are greatly at variance with each other, not only as to teaching, but also as to method of propagandism. Altho the Buddhists are spoken of as being moribund, they have, during the past ten or fifteen years, shown a wonderful degree of activity, and, altho we have faith to believe that their death is sure to come, the day for their funeral has by no means been fixed, and the government of Japan must deal with conditions as they are, and not with what may be some time in the future. It is, therefore, compelled in all its councils of state to remember, wherever the interests of religion in any way are concerned, that there are present in their country various bodies of religionists who are, to say the least, at variance with each other, if not in a state of direct hostility to each other. It scarcely seems just to censure the government in its effort to prevent the occasion for strife and discord in its schools from this source, for if one body of these religionists is admitted none can be prohibited according to the constitution. Those of us who were in Japan in the earlier days, earnestly desired and prayed for the complete separation of church or religion and state, and we felt that the final blow had been struck when, in 1889, his majesty, the emperor, promulgated the constitution which granted religious freedom. In the following year there were great changes effected in the administration of affairs, and it was generally understood that the government disapproved of, if it did not positively prohibit, the teaching of religion of any kind in its schools. The disposition of the government in this respect was clearly seen in that the curriculum which it demanded should be taught in its own schools and those which it recognized, gave no place whatever for religious teaching, so that said teaching, if done at all, had to be done at extra hours. Several of the governors issued orders prohibiting religious teaching in the pub-

lic schools of the prefects which were under their control, giving plain evidence by so doing that this was in accord with the policy of the central government.

It is undoubtedly true that for some years past the government has tried more and more to get control of all the educational institutions in the country, not by prohibiting the existence or opening of private schools, but by granting special advantages to government schools which were denied to the private institutions, under which class the mission schools were included. It was thought that private schools might receive some of these advantages if they would apply to the government for recognition as an educational institution, and promise to adopt the government curriculum which was prescribed by the educational department, which a number of missionaries believed actually precluded all religious teaching. Some of the advantages granted the government institutions, which were denied the private schools, were exemption from the conscription laws for the students and admission to the higher institutions by certificate from the lower. Some of the mission schools made application for and received such recognition. They, however, continued their religious teaching to a degree at least, and we have not heard that the government interfered in any case. It has, however, been suggested that there may be some connection between the late deliverances of the minister of education and the conduct of these schools. *It should be said that there was not a unanimity of feeling among the missionaries as to the advisability of applying for this government recognition under the circumstances, and experience has proven that the advantages gained in the majority of cases really amounted to nothing.*

The difficulties that have recently arisen are not because the government has issued any laws affecting the situation, but because of the instructions of the minister of education. The regulations recently promulgated by the government contain no reference to the teaching of religion in private schools. The only regulation affecting Christian work is No. VIII, which says, "Excepting private schools used as substitutes for public institutions of the kind, no private school may admit a child of school age who has not yet undergone the obligations of schooling." The "obligations of schooling" are between the ages of six and thirteen. The day-schools under the control of some of the lady missionaries are affected by this, but it is not an entirely new question to them. The possibility of having their day-schools recognized as "substitutes" is evident; but if they have them thus recognized, no religious teaching will be allowed, and they are thus entirely secularized. Several of these schools have been closed.

Several months ago much fear was entertained that, in accord with a petition from the higher educational council, the government would issue regulations prohibiting all religious teaching in all the private

schools. The higher educational council is composed of the most prominent educators in the empire, all of whom are, of course, connected with the government schools. It is a cause for gratitude that this was not done. The only reference made to religious teaching, as has already been intimated, is by the minister of education, who has issued the following instructions:

It being essential from the standpoint of educational policy to make the work of general education entirely separate from religion, in government and communal institutions, and in others whose curriculum is determined by law, it shall not be allowed, even at extra hours, to give religious teaching or perform religious ceremonies.

These instructions are not based upon any recent enactments of the government, but upon the opinions of some of those who have to do with the educational affairs of the empire at this time. They indicate the present attitude of the educational department, but how long the present minister of education may remain in power, and what changes may be brought about if a more liberally-minded man should become his successor, we, of course, can not tell. It will be noticed that the instructions refer only to the government schools, and such of the private schools which adopt the curriculum of the educational department, and receive government recognition, which brings them under government control, or the control of the educational department. It does not affect in the least the private schools which remain simply as private schools, as the *mission schools all were until a few years ago,* when some of them received government recognition. They can now as private schools adopt the *curriculum of the department of education, and in connection with that teach all the religion they choose, or they can have a curriculum of their own choosing, with which the government will not interfere in the least. Their graduates can be received into the higher institutions on examination, if they can pass them, and there is room to receive them.*

In the *Japan Times* of August 4th, the editor says:

It will be seen that the department of education is resolved on the maintenance of the principle of secular education in its extreme logical form. There will doubtless be an inclination among missionary circles to characterize the traditionary policy of the mombusho (educational department) as illiberal and narrow-minded. And we ourselves are disposed to believe that there will be no harm in allowing religious teachings in schools of lower grades. But the modeling of a country's system of education being strictly its own internal affair, it will not be proper for foreign missionaries to indulge in any unseemly criticism of the policy pursued by the department of education, a policy which, we are sure, is not actuated by any anti-foreign spirit. Without attempting to thrust themselves into the domain of education controlled by the mombusho, the missionaries and those working with them will find ample field for exertion in purely Christian schools, which they are at liberty to establish in any numbers.

We will, of course, gladly hail the day, when the government recognizes all Christian schools, and puts them on a par in every respect with their own, all having the same curriculum as far as secular things are concerned, but we can scarcely expect such privileges until there is a sufficient Christian constituency in the empire to justify the government to make it thus. It is difficult to understand how the usefulness or effectiveness of mission schools, as such, will be very materially changed by these instructions. They will, perhaps, stand out more prominently and distinctively as Christian schools, but this will not necessarily detract from their influence. If they should adopt the government curriculum, which is generally admitted as admirably adapted to the present needs of the Japanese youth, and in addition to this, give as much true, thorough Christian teaching as possible, put forth every effort to prepare the students so that when they present themselves for examination for entrance to the higher government schools they can pass with credit to their alma mater, and in this way let the government and country know the excellent work that is being done in these institutions, it would undoubtedly be the best method of securing what we so much desire to have. It is possible that in those institutions where government recognition had been secured, there may be a falling off in the number of students, if they return the license they have received, and stand simply as private schools, but those who are brought under their influence can be very greatly benefited, and a great work can still be accomplished for the Church.

There is also a way open for those schools which desire to retain the government license. The teaching of religion "at extra hours," refers to school exercises. There remains the possibility of using another building than that in which the school is conducted, and holding religious exercises of whatsoever kind may be desired in it, and invite the students there. Attendance upon these exercises would necessarily be voluntary, and it could not be regarded as a school exercise in any sense; still such influences could be brought to bear as would secure the attendance of a large majority of the students. The day schools are really the most seriously affected. These have been nuclei for Sunday-schools, but this is now denied by the minister of education, unless the Sunday-school can be held in another building, and the children invited to come there. In cases where the day-schools are contiguous to the church, there will be very little trouble here, but this is really the most serious blow at mission work that will result from the minister's instruction.

One great advantage is gained by these instructions which prohibit all religious ceremonies in the government schools. It has long been a question whether the ceremony performed in the schools on the emperor's birthday, Nov. 3d, when all teachers and scholars are

required to pass in front of the portraits of the emperor and empress, and make their obeisance thereto, is a religious service or not, some holding that it is, and others that it is not, but this order settles the dispute, as it could not be allowed if it were a religious ceremony. This is a very important point gained. Some of the Christians who have been employed in the government schools have been placed in very embarrassing positions because of this requirement. They felt that if, as many held, it is to be regarded as a religious rite, they could not participate in it, but if they did not, it was at once taken as an evidence of disloyalty to his majesty, and both they and the cause of Christianity were made to suffer because of it.

While there may be temporary difficulty of a greater or less degree because of the recent order, we are strong in the conviction that permanent good will come out of it, and that it is exceedingly important that the greatest care be taken as to the methods employed for bringing about the changes desired.

THE GREENLAND MISSION.

Practical Interdenominational Missionary Comity.

BY REV. PAUL DE SCHWEINITZ, BETHLEHAM, PA.

Interdenominational comity in foreign missionary operations has been abundantly preached. All Christians are convinced not only of its advisability, but of its absolute necessity, if the evangelization of the world is to be hastened, and the kingdom of Christ truly built up. But, alas, for the difference between theory and practise!

Reports of various mission boards rushing into supposedly promising or patriotically attractive fields to the confusion of the best interests of the people to be brought under the influence of Protestant Christianity, continue to be heard, while discouraging and unattractive fields are left severely alone, as far as competition is concerned.

Such being the case, it is encouraging now and then to hear of instances when correct principles have been not only preached, but also practised. When Germany secured its sphere of influence in equatorial East Africa, a conference of the representatives of various mission boards was held in Berlin or Bremen, and the territory amicably divided between them. That was about a decade ago. The agreement then arrived at has been, as far as is known, faithfully observed to the evident blessing and success of the work in that field. In the district assigned to the Moravians work was begun among total heathen in 1891, and in July, 1899, it embraced four stations, served by nineteen missionaries (including wives), with one hundred and fourteen converts, besides an ever-widening sphere of influence.

But the purpose of this article is to call attention to a still more

striking instanee of missionary eomity. It has doubtless happened, with some degree of frequency, that single mission stations have been transferred from one mission board to another; but it is a unique thing when an entire missionary provinee is transferred from one ehurch to another, differing in polity, language, and nationality. That testifies not merely to the praetieability of interdenominational, bnt also of international, missionary comity, and reveals that the ties whieh unite true followers of the one Lord, Jesus Christ, may be stronger thau those of ehureh or nation.

Of all the fascinatingly heroie fields of Moravian missionary labors none is more heroie or romantic than that in the remote Aretie regions of Greenland.* It is the seeond oldest field of this ehureh's missionary operations. For one hundred and sixty-seven years the Moravians have sought to follow the Eskimo in his search for a prearious living on the narrow strip of inhabitable country between the treaeherous Aretie seas and "Greenland's iey mountains," in order to bring him the bread of life. The influences that have gone forth from the missionary devotion displayed in that bleak and desolate eountry have been an inspiration for renewed zeal for the Master in other "uttermost ends" of the earth. In these one hundred and sixty-seven years thousands of souls have been "won for the Lamb as the reward for His sufferings," as the Moravians love to phrase it. This mission field was part of the missionary eonseiousness of the Moravian Church, and countless reeolleetions and assoeiations bound it up with and into every fiber of the ehurch's being. Chureh patriotism, loyalty, and sentiment all clung to this field most tenaciously, and raised their voiees in protest against ever surrendering this ground, hallowed by lives of unparalleled devotion to Christ, the Chureh's Head. That was the one side.

The other side was this. Constant calls to enter new fields of work eame to the ehureh. During the deeade 1889–1899, five new fields were entered, but sixteen speeifie and urgent calls had to be deelined. With 192 stations in 21 different provinees, served by 431 missionaries, having in their care 96,200 souls (July, 1899), while the home membership nnmbers only 38,000 souls, it was impossible to take aggressive steps for a forward movement, unless some of the older fields could be abandoned.

The ehureh was convinced that the work of evangelization in Greenland was complete; it also realized that the maintenanee of its old time missionary methods was fast beeoming impossible because of the ehanged conditions under which the modern Eskimo must gain his livelihood; that the half-breed catechists educated by the Danish

* Readers of THE MISSIONARY REVIEW may recall an article on "The Mission in the Land of Glaciers and Icebergs," which appeared in the issue of July, 1898, and which described the missionary work of the Moravians in Greenland.—P. de S.

Lutheran State Church are in some respects better able to look after the needs of the Greenlanders than European missionaries; that as Greenland is a colony of Denmark the Danish Church has exceptional facilities for looking after all the missionary and church work of that land; that the Danish Church has, side by side with the Moravians, done noble missionary work among the Greenlanders; that the spiritual life of this church, at this present time, is of a high order, and is a guarantee that the spiritual welfare of the natives will be carefully provided for, and that there was a willingness, not to say a desire, on the part of the Danish Church to assume complete control of all the missionary operations in this colony of Denmark.

Here, too, was a body of trained missionaries, eight married

MISSION STATION AT FREDERICKSBURG, GREENLAND.

couples, who had been in the service for periods ranging from four to twenty-six years, who would be released for service elsewhere, and in the same way this part of the missionary budget could be appropriated for work among those not yet reached by the Gospel message.

It was not easy to come to a decision. The thought was publicly broached for the first time at the General Synod of the Moravian Church in 1889, but the feeling of love for this historic and heroic field of the church's missionary efforts was too strong to permit of its surrender at that time. But at the General Synod of 1899 the Lord's leading seemed so clear, that after a debate occupying parts of two days the Synod with only one dissenting vote resolved to offer this mission field to the Danish State Church. This unique decision was reached on June 21st, 1899, which marks a date of rare importance in missionary history. It is needless to expatiate on the deep emotions

that filled the hearts of all participating in this action, and which have been shared by the church at large.

Preliminary negotiations had been begun by the mission board in anticipation of this action. These have been continued, and have progressed so far, that the misssion board was able to announce in November, 1899, that the final transfer of all the six stations with their 1,700 souls would be consummated in 1900, and the Moravian missionaries withdrawn, when navigation reopens. The negotiations with the Danish Lutheran Church have throughout been of the most fraternal character.

While therefore the close of the nineteenth century witnesses the close of Moravian missionary activity in Greenland, yet the influences of the precious memories and of the rich historic associations bound up with Greenland's icy mountains can not fail to bear fruit in other climes, until *all* the kingdoms of this world shall have become the kingdoms of our Lord and of His Christ.

This tale carries its moral on the surface. The real progress of the work of spreading Christ's Kingdom is of more importance than church pride, patriotism, or sentiment. If we in theory hold that our sister churches are just as truly workers in the Lord's great white harvest fields as our own church, then, when we find such a sister church better equipped to carry out the Lord's work in a certain field, then, for the sake of the Lord's work, let us put our theory into practise, and give our sister church free scope to do all the good it can, no matter how much our heart may cling to that field, and throw all our energies into fields where no others are willing to work. May the time soon come, when each new mission station founded will represent a new advance into the regions beyond, and never be an encroachment upon fields already occupied. Then verily will the coming of that day be hastened, when the knowledge of the glory of the Lord shall fill the earth, as the waters cover the sea.

THE "GREAT KNIFE" SECT OF SHANTUNG.*

BY MRS. GEORGE S. HAYS.

About the first of last March, in Western Che Mie, where Dr. Hunter Corbett's country work is situated, a new sect was formed calling itself the "Great Knife" sect. Their chief aim seems to be unrelenting hostility to the Christian religion, and the killing or banishing of all foreigners from China. They proclaim their intention of uprooting Christianity among the natives, and then all uniting in driving all foreigners out of China.

About the middle of March, this sect began the systematic perse-

* A letter received recently from my father, Dr. Hunter Corbett, a missionary in China for thirty-five years, gives an alarming picture of the present situation in Shantung.—F. C. H.

cution of the native Christians. Within twenty days the rioters had entered fourteen villages and broken into sixty homes, robbing the houses of everything; clothing, furniture, grain, and farming implements were carried off. All animals were seized and driven off and sold. Any who tried to protect their homes were savagely beaten, and some almost killed.

They looted our chapel at Who Lin Chwang and robbed the Christians in charge, of everything. Several of our families have been obliged to pay large sums of money to escape similar treatment, having mortgaged all they owned to secure the money. Nearly all the men in that whole district, connected either with our church, or the Catholics, have fled. The women and children are left to beg.

In March, a German officer, a business man, and an interpreter were on their way to visit the mines near I-Chow Fu, where we have a large mission station, composed of six or eight missionaries, their little children, schools, a hospital, and a flourishing work among the natives. These Germans stopped for dinner at a village only twenty miles east of the city of I-Chow Fu. They had scarcely left the village when they were surrounded by about three hundred people, who fired cannon and guns at them. The Germans threw themselves on their faces, and with their revolvers shot a number of Chinese and managed to escape with their lives.

The German emperor ordered troops to be sent there to demand redress. The *Che hien* (magistrate) refused to do anything, and was taken prisoner by the Germans. The *Che fu*—a lower official—ran away. The German troops surrounded the village, notified the people that all could flee through the west gate, and after all had fled, set the village on fire, and burned every house to the ground.

Large quantities of powder, which had been stored in the village in preparation for a rebellion, were exploded. Last winter the people of that village killed two members of the Catholic Church, and roasted their children in the fire, and drove off all other members.

The Chi Mie magistrate absolutely refuses to arrest any one, or do anything to protect the Christians. He fears rebellion, and has no force to control the people. The majority of his soldiers consist of farmers, whe are only called in on special occasions—such as the visit of a higher official, before whom they must be reviewed. They then don the soldier's garb, shoulder the gun, and play the brave warrior for a day or two; after which they return to their farms. These soldiers (?) are all in secret sympathy with the Great Knife sect, and it would be worse than useless to call them out to fight the rioters.

In April, while Dr. Corbett was holding a service with the native Christians at Shi Keo—a town in this troubled district—the reports of firing of guns were distinctly heard. Soon word was brought that only two and a half miles distant, a Chinese mob had stoned

eight German soldiers, and three Chinese had been shot, and one wounded.

Several months ago, the Germans had gone there to see about a beacon which they had erected on their boundary line. They found that the beacon had been removed, and they warned the Chinese that they must either find and report the guilty party, or pay a fine of $20.00. On the morning of the day the firing was heard, the Germans came back to inquire into this matter, and no one in the village would give them a hearing. The Germans found two donkeys and two mules hitched in the village, which they untied and led away, telling the people they could redeem them by paying $20.00.

The village people rushed after the Germans, got a great crowd to join them at the market, armed themselves with stones, and hurled them at the Germans. One soldier was struck in his eyes, and will be blind the rest of his life. The Chinese paid no attention to the gun fired as a warning, so finally the Germans fired, with the result above stated. (One of the Chinese who was killed led the crowd which stoned Dr. Corbett twenty-six years ago as he rode through that village.)

All the Christians urged Dr. Corbett not to pass through that village that day, to reach an appointment he had previously made, as the people were arming to take revenge on any foreigners they should find. So, in the afternoon, he held a service in another village not far distant, and had only left it a short time when a mob came there hunting for foreigners! Thank God, he is now safely in his home in Che-fu; but it is a time of greatest danger for our native Christians and our missionaries stationed in the interior.

Dr. Corbett, one of the most optimistic of missionaries, closes his letter with these words:

> If we did not have faith in God's power, wisdom, and goodness, we would feel greatly discouraged. Since the emperor was deposed last year, and the reformers executed for no crime, except trying to save China, China has been crumbling to pieces before our eyes. The famine is a terrible scourge. There has been no rain since last year, and we are now on the verge of a great famine in all this end of the province. The Mohammedans in the west have rebelled, and China is helpless.

MISSIONARIES AT WEI-HIEN, CHINA.

BY REV. J. T. GRACEY, D.D.

We have been carefully studying the proceedings recently received of the second Shantung missionary conference at Wei-Hien.

There is fresh air blowing through a paper which was read by Rev. J. H. Laughlin, about "Breaking New Ground." He thinks it often undesirable that the missionary shall reside at a newly opened station. His constant presence is apt to intensify native hostility to foreigners at the beginning. He secures his property only by conflict or a law-

suit, and crystallizes opposition, and converts are ostracized by the "solidified aloofness" of the community. Influential centers should be selected. The important work of the American Methodists in Shantung began in Peking. There is good sense in the suggestion that a missionary in a new place keep "open doors." "The man who wants to see me, is the man I want to see," is the proper motto. Let the women, too, open the whole house, that the people may examine closets, chimneys, and all nooks, in search of the "uncanny." Secure servants of the locality; it tends to confidence. Study *Hsing-Shan* (merit-making), that is do something for the good of the people—something they can see, by schools or medical aid. In the discussion which followed, Rev. R. M. Mateer said he had made many inquiries as to the starting of Christianity in many places, and found that invariably it was the result of some kindness.

The Rev. Henry D. Porter, D.D., M.D., read an elaborate paper on "How Far is Federation Possible Among the Native Churches," which was a strong plea for some external expression of the internal unity which exists among the several denominations on mission fields. They are practically one in theology, and in their effort to rescue the nations the missionary body "have lost their taste for separation and controversy." The Church in Christian lands has received a great impulse from the foreign missionary force toward unification. The "cordial and associated enthusiasm of the worldwide missionary workers," has had a reflex influence on the home churches. Their dwelling together in unity, Dr. Porter says, is "one of the admitted gains of the missionary service." Dr. Porter's contention was for some organization of the native churches which would make them recognize their strength.

In Shansi province five missions have met in annual conference for five years. A movement looking to such union has been inaugurated in Western Shantung and Central Chihli, where one British and three American missions have adjoining work. They propose to consider the propriety of meeting in annual conference; delimitation of fields conducive to comity; an annual certificate of membership; and an agreement not to receive as helpers or members persons dismissed by any other mission, or whose Christian character is called in question. In Shantung there are thirteen separate missions at work about equally divided between English and American. The Presbyterians number 5,000 members, the English Baptists 4,000, the New Connection Methodists 1,550, the American Congregationalists 700. Dr. Porter urges that these twelve or fifteen thousand Christians be associated in some formal federation of the whole, recognizing the individuality of the separate bodies, to secure the best educational and other methods, such as some uniformity in securing the support of the native ministry, and in the production and circulation of a Christian literature. This will deepen the sense of responsibility in the native church concerning widely extended interests, and tend to unification and the development of statesmanship in the native church.

Other papers and the discussions on the topics at this union missionary conference were brainy, and indicate that the missionary force of the dozen denominational missions of Shantung Province are no common folk. They deal robustly with live issues, and are clear-headed even when "turmoiling."

SHOSABURO AOYAMA, JAPANESE, CHRISTIAN, GENTLEMAN.

BY ROBERT E. SPEER, NEW YORK.

The rain was falling in torrents as our comfortable little ship, the *Satsuma Maru*, came to anchor off Shimonoseki, in the straits where the Inland sea of Japan meets the waters of the Eastern, the Yellow, and the Japan seas in the Korea Strait. A large covered *sampan* came out to meet us, and we clambered over the ship's side in the rain and tumbled in, creeping at once into the covered end of the shoe-shaped boat, out of the wet. Laughing faces peered out from the clean little wooden houses as we jumpt ashore, and splashed through the water to an inn. A most sweet and tasteful little inn it was, and the proprietor, an elder in the Christian Church in Shimonoseki, welcomed us most warmly as we took off our shoes and climbed up the tiny stairs to a dainty room. And there we met Aoyama. A very courtly old gentleman he was. In the old feudal days of Japan he had been a warrior retainer of the Lord of Okazaki, and his manners were as gentle and polished as tho he had been of knightly birth. Only he was a Japanese, of course, and his ways were Japanese ways.

As the rain beat upon the little inn, and made music against the panes (for it had windows of glass, and not of paper, as in most Japanese houses), and nearly hid from sight the *Satsuma Maru*, as she weighed anchor and went on to Kobe, Aoyama told us how, thirty years before, he had gone to a gun store to debate with some companions, and to prove to them that western guns were inferior to the old two-handed swords of Japan, and was worsted in the debate. Convinced, then, of the superiority of Western things, he went on to study Christianity, and, finding Christ and loving Him, had become His servant and soldier, and for nineteen years had been preaching His Gospel.

It was a sweet story, and profitable, and as nearly all the history of Japan for fifty years is illustrated in it, I want to tell it here as Aoyama told it to us, sitting, as you may see him in the picture, beside the haibaichi, or brazier, with the elder, who owned the inn near by, and with the kaikemonos on the wall behind him. Afterward he wrote it out, tho with hesitation, because he was unworthy, he felt, and needing not to speak of himself, but to seek the mercy of Christ. And this was his story:

I was born January 4, 1843, at Okazaki, a city in the province of Mikawa. My father's name was Mokuemon Yamaji, and my mother's Tayo Yamaji. From generation to generation our family served the feudal lord (of Okazaki), and my father for a long time acted as his deputy. I was the youngest of seven sons. When I was eleven years of age a relative named Aoyama, who had no son of his own, adopted me,

and I took his name. According to the custom of that time, I devoted myself diligently, day and night, to the study of literature (Chinese and Japanese), and military art. Being naturally dull, however, my progress was very slow. Every night my mother, while occupied with her household duties, required me to read a primary history, and herself told me about the heroes of ancient and modern Japan, and taught me the duties of a warrior (samurai), and endeavored to cultivate in me strength of will. Altho adopted by the Aoyama family, and often visiting them, I continued to reside with my father and mother until I was sixteen or seventeen years of age.

When Commodore Perry came to Japan I was about ten years of age. His coming awakened the country as from sleep. For more than two hundred years there had been a period of peace, but now the weapons, which had long laid hidden away in boxes, were brought forth, and there was a revival in the study of military art. There was likewise a revival in letters, and Chinese literature became very popular; but my inclinations were not toward literature, for I wished to serve my lord as a soldier. I became proficient, excelling especially in the use of the spear and in artillery practise. At the age of twenty, however, the new methods of foreign gunnery were introduced, much to my dissatisfaction (for I held to the old), and I remonstrated with my superiors. They, however, explained the shortcomings of our own and the merits of the new, and told me also about the real condition of foreign countries. I was greatly interested, and from that time became a zealous student of foreign gunnery. I also devoted myself to the study of foreign science, and, among other books, "Natural History" and "Elementary Physiology," written by Mr. Howson, a missionary to China, were of great benefit to me. At the end of these books there was an account given of Jesus Christ, and the wisdom and power of the Creator was described. This I read repeatedly. It was easy to understand about the Creator, but I couldn't understand the least bit about Jesus Christ. At this time the feeling against foreigners was intense, and the principal subject of discussion was the driving of them away, and the closing against them of our harbors; and hence even those who read such books as I did were persecuted. But the current of events was too strong for the conservatives. Civil war was breaking out. I was then twenty-three or twenty-four years old. The ancient weapons of Japan quickly proved inferior to the better foreign weapons, and wonderful changes began to work in everything. At that time I was sent to Kyoto, as a military officer, to arrange for sending forward artillery in the war with Choshu (Yamaguchi). While I was staying there I was promoted to the position of diplo-

SHOSABURO AOYAMA.

matic officer (in dealing with other feudal lords). I thus had an opportunity to increase my knowledge greatly, for I met many famous military leaders, and visited the domains of other feudal lords. Heretofore I had spent my whole life in Okazaki, and my knowledge of other parts of Japan was quite limited; but now I came to understand the condition of the country as a whole. At that time the situation changed rapidly, and battles being fought at Kyoto and Fushimi, the shogun was overthrown, and the mikado was restored to power. Meantime I had been cast into prison for opposing the government, and there I remained until the war of the restoration was ended. (The feudal lord of Okazaki was a supporter of the shogun, but Aoyama evidently sympathized with the mikado, and hence was cast into prison by his feudal lord, and kept there until the triumph of the mikado's sympathizers compelled the release of all such prisoners.) While I was staying in prison I pondered deeply over the question as to whether it was possible to harmonize Confucianism with foreign science, so that both could dwell together in the land. But the course of events was so rapid that it seemed that not one old thing was going to be left, and I searched in vain for some foundation principle that might serve as a guide for the mind of the new Japan. I thought that possibly, in the systems of foreign countries, there might be something similar to Confucianism, but I couldn't find anything.

In August, 1867, I was released from prison, but my troubles were not over. I had had much trouble from my childhood; trouble in connection with being adopted into another family; trouble inherited from the new house into which I had entered. Then, when I was cast into prison, my allowance was reduced, and when released I was in great poverty. (Samurai received an annual allowance of so many koku of rice from their feudal lord.) In 1868, however, the old officials were all dismissed, and those who, like myself, had been in prison, came into power; so the despised theorists became the high officials. The government in my feudal lord's domain was now exactly to my fancy, and I considered that the time had come when I could put into practise the new knowledge which I had gathered. But much disappointment was the result for the most part. Just at this time there was published the translation of a book called "Self-Help," by Smiles. In this book there was written much about missionaries, and the deeds of heroes, which I greatly admired. I read it several times, searching especially for the fundamentally different point of view which evidently distinguished the West from the East. At this time I was commanded to lead back to Okazaki the samurai who were gathered at the residence of my lord in Yeddo. This gave me my first opportunity to visit Yokohama, meet foreigners, and utter freely my inmost feelings. Then it was that I was told that Christianity is the foundation of Western civilization. With that began my desire to study Christianity. The national law, however, still prohibited, under the severest penalties, any such study, and as there were no books, I could not do anything. Nevertheless, I fairly hungered and thirsted with my desire. It happened, then, that one of my friends, who had been to America and Europe, returned. He had with him a Chinese translation of the New Testament, and he showed it to me. Then I told him what I wished to do, and my desire to possess the book, whereupon he gave it to me with pleasure. I was delighted, and read it many times, day and night. But the principle of it was entirely beyond my understanding, and I felt very foolish because I could not understand it, and many times

I cast it aside; but always took it up again. As I think of it now it seems like a dream. The cross of Christ was a special stumbling-block to me, and as a soldier I was greatly dissatisfied with the timidity of the disciples. I continued to read the book over and over again for four years, and gained no light. I wanted to read the Old Testament also, but could not get one.

In 1871 the Daimyates were abolished, and the present system of Prefectures was established. (This deprived the most of the samurai of their support.) Most of my friends got government positions, and went away, and it was necessary for me to find something to do, so I decided to go to Tokyo with my family. It was now the summer of 1874. It was at this time that I tried to pray to God secretly. I read books on the evidences of Christianity, and the like, and I began to venerate God. My main purpose in going to Tokyo was to obtain a chance of studying the Bible, and, as I already had three children, to give them an opportunity of being educated in the new knowledge, and to bring my whole family under the influence of the new religion. When I first came to Tokyo I was introduced to Dr. Thompson by the same friend who first gave me the New Testament. I told to him my hopes, and expressed the desire to become his pupil. He treated me with great kindness. After that, every day, in company with four or five friends, I studied the Old Testament at his house. On Sunday I went to church with my family, and studied the Gospels of Luke and John with Dr. Verbeck. I felt I was beginning to understand their meaning, which is that Christ, with a nature that is both human and divine, is our great Savior. I soon asked to be baptized, and was baptized by Dr. Thompson. My old friends sought to persuade me to get employment with the government, but Dr. Thompson told me it would be a difficult thing for me to keep the Sabbath holy, and, if possible, it would be better to seek some other livelihood. As my allowance as a samurai was still coming to me as before, I was able to get on without trouble. I taught Japanese to Miss Schoolmaker, and afterward to Dr. Imbrie and Miss Youngman. While doing this I studied the Bible, and began to tell others about the way to believe in Christ. In 1876 the theological school was established, and I studied there for over two years, greatly to my benefit. I was shamefully slow in my spiritual development; I found it hard to believe in miracles; I thought that God was not above the reason, and, indeed, that God and reason were almost the same thing. But I did not wholly reject miracles—I looked upon them as historical events, and waited for clear evidence that would allow me to believe wholly. But in the unknown time the Holy Spirit was sent. I had a great struggle, too, with my old habits. We began family prayers. The children grew in knowledge. My own weakness, and the power of old habits, were revealed to me continuously, night and day; nor had I any power to overcome them—any power of my own. I was in great distress, and could only exclaim, "O, wretched man that I am!" As I look back to that period I feel it to have been the period of my greatest suffering. Tho I believed in Christ, I did not receive His full light, I saw the dim light in the far distance; tho I was reformed, I sometimes felt hypocritical, yet I believed that God would surely help me.

For five years after I was baptized I preached the Gospel within and without the city of Tokyo. In the spring of 1878 I was told that Shimonoseki was to be made an open port. It was, therefore, my desire to begin to preach the Gospel in that place, and with my friend, Mr. S. Hat-

tori, I pledged myself to that work, and in April of that year we proceeded to that place. As soon as we began to preach there arose a bitter persecution, and we had no place in which even to stay. But in the midst of the persecution, and in a short time, many became Christians; and at various places around there were inquirers, so that, on Christmas, 1879, we were able to organize a church. Mr. Hattori then went to Yamaguchi, and Mr. Nakashima coming to the field, the Gospel was preached in Hiroshima, Yanagawa, and Kokura. As I had been ordained before leaving Tokyo, I went about from place to place baptizing the converts. In the spring of 1881 there was a revival in Tokyo and Yokohama, and some Christians coming from there, we held meetings night and day. I also received the blessing of the Holy Spirit, and from that time I was full of gratitude.

In the spring of 1883 my wife, who had been bedridden for five years, died, leaving six children, so that both within and without my household I was made to suffer; but the Lord made it all work out for my spiritual good, and led me in the true way. Afterward I became the pastor of the Yamaguchi church, and at that time there was an attack of the new theology, and it seemed as tho the churches in this region, and myself as well, would be overwhelmed; but we withstood it, and made firm the foundations. It was a great benefit to my faith, but there were many among the Christians who never recovered.

I have spent nineteen years working in this region—eleven years at Shimonoseki and at Chofu, three years at Yamaguchi, one year at Yanagawa (Kyushu), and four years in Usuki (Kyushu). During that time I have enjoyed the sympathy of Dr. Alexander, and he has done many favors to my family. I have had twelve children—by my first wife, seven, and by my second, five. By the grace of God ten are still living. The eldest son has graduated at McCormick Theological Seminary, and is devoting his life to the Gospel ministry. I rejoice in this. Dr. Alexander was a great help to him. I rejoice, too, in the fact that my eldest daughter is the wife of a pastor.

As I look back over my life I feel that I was chosen by the will of God, redeemed and consecrated by the precious blood of the Lord, and was made a servant and preacher of the Word. My joy in serving the Lord without fear is changed into overflowing gratitude. I am not looking back; but, keeping my eyes in front, I press toward the goal.

It is plain that wonderful changes have taken place in Japan since the introduction of Christianity, but the changes are so various, and the causes so mixed, that it is hard to say that Christianity is the sole cause. Nevertheless, that it was a most important cause, all must admit. Of course, for the most part, Eastern customs are sprung from Confucianism and Buddhism; such, for example, as the honoring of men and despising of women, and the division of society into ranks. But evil customs in Japan are being gradually rooted out. If it is asked why Japanese break with old customs so readily, the answer is, that they realize that this must be done if Japan wishes to rival civilized countries of the West. Feudal government has been abolished, and constitutional government established in its place with good effect. In the homes of the people the rank of women and the relations of man and woman are improving. It is impossible that educated women should be treated with contempt. There are two things, however, which are not yet established —first, the destruction of the customs characteristic of people of high

rank; and second, higher education among women generally. But it is clear that these will gradually improve. Thus the people are coming to look upon these various changes as evidence that Confucianism and Buddhism are losing their power. The new wine will not be put into the old bottles. The old house has to be broken up in order to build a new one. If they wish to associate with foreign peoples on terms of equality, our customs must be made to conform to theirs. Now, if the many changes be examined carefully, and traced to their source, it will be seen that they all sprang from ideas revealed in the Bible. So the people in our country must come to Christianity in the end. Many among the learned men, the statesmen, and the business men, often confess this. These people, however, are in no haste or anxiety for their own salvation; they favor their wives and children becoming Christians, and the country as a whole becoming Christian. This Christianity has been preached among the Gentiles, and they believed. One is surprised, therefore, at the smallness of the church; but there are reasons, both within and without, for this state. Within the church they still depend too much on the reason and knowledge of men, and not on the power of God; and the poison of the new theology is still at work. There are other causes, which I will not mention, but I believe in the final victory of the cross. I pray especially for the outpouring of the Holy Spirit upon the churches of this land.

Please pardon the confusion of ideas, and the brevity of this sketch of my life. SHOSABURO AOYAMA.

Let us join good Aoyama in his prayer. When, later in the day, we said good-by to him, as we went aboard a tiny coasting ship for Mitajiri, it was with that sense of enrichment and satisfaction which comes from having met a good and gentle man. Who is not glad to have part in the work which produces such results?

THE JUBILEE MISSIONARY CONVENTIONS OF THE DISCIPLES OF CHRIST.

BY REV. A. MCLEAN, CINCINNATI, O.

Corresponding Secretary of the Foreign Christian Missionary Society.

Fifty years ago the Disciples of Christ organized their first missionary society. That was for them the day of small things. They did not number at that time more than 100,000. Few, if any of them, were wealthy. They were for the most part a rural people, and widely scattered over the Middle States. The American Christian Missionary Society was organized to do home and foreign work. Soon after its organization it planted missions in Asia, in Africa, in the West Indies, and in the United States.

Since then the territory and the work have been divided. A separate society was organized twenty-four years ago to carry on foreign missions. That society has representatives now in India, Japan, China, Africa, Turkey, and in different parts of Europe. The women of the church have organized a board of their own. They do

work in the United States, in Mexico, in Jamaica, and in India. A separate board has been organized to carry on work among the negroes. This board supports a number of schools and employs and directs the labor of a number of evangelists. A Church Extension Board has also been organized; this board has in its permanent fund $250,000. Since the organization of the American Christian Missionary Board in 1849, the Disciples have raised and distributed $7,000,000. The agents of the society have organized 2,361 churches, and have won 283,805 souls to Christ. Much work has been done that can not be tabulated. Scattered members have been gathered into churches and helped to secure buildings, and churches that were weak and discouraged and ready to perish have been fostered. The receipts for all departments of the work for the past year amounted to $690,016.83. The Disciples are still far from being a rich people. They are growing in numbers at a very rapid rate; they now number 1,118,396.

The Jubilee Convention was held in Cincinnati in October last. There were more than 10,000 delegates present. All parts of the United States, Canada, Mexico, Great Britain, Australia, India, Japan, and China were represented. It was the largest religious gathering ever held in Cincinnati. The *Chicago Interior* states that it is conceded on all hands that this was the most successful missionary meeting of the year.

On the Sunday of the convention a communion service was held which made a profound impression upon the people of the city. Some 10,000 people assembled to partake of the Lord's Supper. The great Music Hall was full more than an hour before the time announced for the service to begin. The multitudes filled the Odeon and packed the Central Christian Church. Thousands were unable to obtain admission anywhere. One of the city papers giving an account of the communion service said that from some comes the word that the religion of the lowly Nazarene is waning; but if they had seen that mighty host that gathered that afternoon they would have been compelled to admit that the old faith is still vital with life. "It has fallen to the lot of many men high in politics to receive great and popular ovations in this city, but never to mortal man was there such a demonstration, to use secular phrases, as that accorded to the 'Carpenter's Son' yesterday afternoon. It was a crowd, too, brought together by none of the expedients usually resorted to. There was no blare of trumpets, no present or passing excitement, no furious passions of party, no distinction or place among men to gain, but the sole and abiding purpose was to eat of the bread and taste of the wine that represents the body and blood of Him who was crucified on Calvary."

The missionary work of the Disciples of Christ is yet in its infancy.

What has been accomplished is a prophecy of what shall be done in the coming years. At the convention plans were formed looking to the enlargement of the work. There is no thought of retrenchment or retreat. This society proposes to prosecute its work until the whole wide world is evangelized.

OPIUM SUICIDES IN CHINA.

BY REV. JOHN GRAHAM, TALI FU, CHINA.
Missionary of the China Inland Mission.

One of the striking things in China is the lightness with which human life is regarded, and the trivial causes which lead the Chinese to commit suicide. If a reliable record were kept of all who die in China by their own hand, the figures would be appalling and almost incredible.

While at Yunnan Fu, I kept a record of all the cases of opium poisoning which came under our notice, and the total number of attempted suicides, from January 29, 1897, to May 3, 1898 (fifteen months), was 243, and this was only a fraction of the terrible total. There was an average of over 16 cases each month, and the largest total in one month was 25.

Let us analyze the cases of which I kept a more complete record:

Girls (many of them slave girls)	28
Boys	4
Women	145
Men	36
Total	213

By far the greater number of attempted suicides in China are by women and girls. I, or some other missionary, attended most of these 213 cases, with the following result:

Life saved	109
Uncertain outcome*	58
Dead or dying when found	46

Thus in fifteen months, in a city of probably 80,000 inhabitants, more than 243 persons attempted to take their own life by the use of opium. Many others doubtless attempted it, but did not seek our help. In other cities where I have lived the percentage of would-be suicides is fully as great. The estimated population of Yunnan province is 5,000,000, so that the average number of suicides may be estimated at about 1,000 per month.

The Chinese themselves are practically of no use at all in saving the lives of those who have taken opium. Their own plans are generally to give the patient oil to drink, cutting the throat of a duck and

* Many of those marked uncertain we were not able to attend ourselves, so gave medicines and instructions to their friends, and did not hear further particulars.—J. G.

scattering the blood about; burning paper, throwing rice, inviting a devil driver in, etc., etc. If left only to the Chinese probably not more than two or three per cent. would be saved. Latterly, in Yunnan Fu, the Chinese have taken to giving away small packets of sulphate of zinc to be used in opium poisoning. They expect thus to win merit for saving life, but not giving sufficient directions with this medicine, and the person gets no better, but rather worse, and the friends call in the foreign doctor. We usually ask, first of all, if they have had zinc, and often find that they have. If not too late, we give plenty of warm water, and probably the person is saved.

If in this thinly populated province there are on an average of 1,000 attempted opium suicides per month, the average for the whole of China must be not less than 600,000 per year. Dr. William Park says there are over 800,000, and that the number of deaths from opium poisoning is not less than 200,000 a year. This means a population equal to that of Glasgow or St. Louis attempt suicide every year. Probably some Chinese doctors near the coast have learned the foreign method of treating these cases, and are able to save some, but a comparatively small number are rescued either by Chinese or foreigners, so vast multitudes must die self-murdered.

Think what all these deaths annually represent, the sin, the misery, the heart-breaking sorrow, the cruelty, the strife, the wretched, unhappy home life; and in very many cases, after a person has taken opium and died, the family are involved in endless trouble and difficulty, which often leads to more suicides. The suffering and misery caused by this evil is untold and untellable.

But why do so many take opium to end their life? The causes are various: There has been a quarrel; a mistress has beaten the slave girl; a schoolmaster has "thrashed" his pupil, and the boy to be revenged on the schoolmaster, and get him into trouble, takes opium; a row over some money; a lost cat; in fact nearly every little circumstance imaginable has been the cause of some one taking opium. The aggrieved party in the heat of his or her anger, believe that if they kill themselves their spirit will take vengeance on their enemy. Opium is found in almost every home. What is easier than in the heat of anger to snatch up a box of opium and swallow the contents? If only opium could be made more difficult to obtain, many lives might be saved. As long as opium is everywhere, as it is at present, and the Chinese are as they are, this awful amount of self-destruction will go on.

Another cause is carelessness. Several times little babies have been brought to us, dying of opium poisoning. The father has been smoking opium, with the child lying beside him on the bed, and the little one has put its fingers into the box of opium, and then into its mouth. The father finally awakens to the fact that his baby has been

eating the poison, and the case is generally hopeless. Are these people who have taken opium easy to save? As a rule, they are, if we are called in time. Their anger has generally cooled down, and they are glad to take an antidote. Now and again we meet one with whom we have a desperate struggle, and are obliged to resort to force. Occasionally all our efforts prove of no avail, for the person is determined to die. Often they emphatically deny having taken the poison. Very often the other members of the family of a suicide are utterly callous, and will do nothing for the dying one. One man continued smoking his opium pipe whilst his son lay dying. Often a slave girl is cast out into the yard, and nobody cares whether she dies or lives. But happily we do come across cases where love and sympathy are shown, and where anxiety is manifested for the patient's recovery. But, strange to say, the work of saving life is generally one of the most thankless of all our labors. Most of the Chinese seem to think that saving life is such a meritorious deed that we shall have a great heap of merit in the next life, which is quite sufficient, and they need not trouble to thank us for the trouble we have taken.

May the "Sun of Righteousness arise" on the great dark sin-stricken, opium-sodden land of China, "with healing in His wings," so that from north to south, east to west, there may be a great turning to Him who alone can cast out sin, and fill human hearts with love and sympathy and Christ-likeness, and save the soul from destruction.

Opium is the curse of China, as rum is the curse of many nations. Its victims number tens of thousands yearly, and untold misery is brought into millions of homes by slavery to the opium habit. The British government is responsible for forcing China to open her ports to the traffic, and still opposes any prohibitory tariff. Over one hundred physicians have recently published their opinions on the effect of opium on China and the Chinese. This volume* is a mass of testimony as to the physical and moral evils accompanying the use of the drug in any form. It causes premature old age, and physical and mental disability; it brings about loss of self-respect, and a complete degradation of character. Nevertheless, the number of opium smokers is increasing all over the empire, even children being addicted to the habit. Its slavery and effects are far worse than is produced by the alcoholic habit. Missionaries are continually fighting against this curse, and have established many refuges, where men and women may come to be cured. Hudson Taylor and others believe, however, that *unless converted*, victims are practically incurable, altho they really desire freedom from this bondage. On what ground can England rigidly restrict the sale of opium at home, while she encourages it in India and China? It is a question of revenue only.

* Opinions of over 100 Physicians on the Use of Opium in China.—*Presbyterian Mission Press, Shanghai.*

WHAT CAN CHRISTIANITY DO FOR CHINA?*

BY REV. ARTHUR H. SMITH, D.D., TIENTSIN, CHINA.
Missionary of the American Board of Commissioners for Foreign Missions.

However inadequate or imperfect our survey of the life of the Chinese may be, it must at least show that it has defects of a serious character. It is therefore a legitimate question how they are to be remedied, on the supposition that they can be remedied at all. There might doubtless be many remedial agencies set at work with varying degrees of success, but as a matter of fact, there is but one which has been tried on any extended scale. That sole agency is Christianity. It thus becomes an inquiry of great moment what effect the introduction of Christianity, in its best form, may rationally be expected to exert upon the springs of the national life and character of the Chinese.

What can Christianity do for the Chinese family? To the Chinese girl, the practical introduction of Christianity will mean even more than to her brother. It will prevent her from being killed as soon as she is born, and will eventually restore her to her rightful place in the affections of her parents. History testifies that if Christianity begins to lose its power, the dormant forces of human selfishness, depravity, and crime, reassert themselves in infant murder. Christianity will call into existence a sympathy between parents and children hitherto unknown in China, and one of the greatest needs of the Chinese home. It will teach parents to *govern* their children, an accomplishment which, in four millenniums, they have never made an approach to acquiring. This it will do, not as at present by the mere insistence upon the duty of subjection to parents, but by showing parents how first to govern themselves. It will redeem many years during the first decade of childhood, of what is now a mere animal existence, filling it with fruitfulness for a future intellectual and spiritual harvest.

Christianity will show Chinese parents how to *train* as well as how to govern their children—a divine art of which they have at present no more conception than of the chemistry of soils. It will put an end to the cruelty and miseries of foot-binding. Toward this great reform there was never in China the smallest impulse, until it had long been urged by Christian forces. Christianity will revolutionize the Chinese system of education. To introduce new intellectual life with no corresponding moral restraints, might prove more of a curse than a blessing, as it has been in other Oriental lands. Christian education will never make the mistake so often repeated of seeking for fruits where there have been no roots. Christian educatian will teach the Chinese child his own tongue in a rational manner. It will abbreviate to the greatest possible extent "the toils of wandering through the wilderness of the Chinese language to arrive at the deserts of Chinese literature." It will awaken the child's hibernating imagination, enormously widen his horizon, develop and cultivate his judgment, teach him the history of mankind, and not of one tribe only. Above all it will arouse his conscience, and in its light will exhibit the mutual interrelations of the past, present, and the future.

Christianity will create an intellectual atmosphere in the home,

* Read before the Missionary Conference, Pei-tai-ho, August, 1899. Condensed from the *Chinese Recorder*.

causing the children to feel that their progress at school is intimately related to instruction at home, and has a personal interest to the parents and to the family as a whole. Christianity will provide for the intellectual and spiritual education of girls as well as boys, when once the Christian point of view has been attained. The typical Chinese mother is "an ignorant woman with babies." The education of Chinese women is a condition of the renovation of the empire. No nation, no race can rise above the status of its mothers and its wives. How deftly yet how surely Christianity is beginning to plant its tiny acorns in the rifts of the granitic rock, may be seen in the surprising results already attained.

Christianity will make no compromise with polygamy and concubinage, but will cut the tap-root of a upas tree which now poisons Chinese society wherever its branches spread. Christians will gradually make wedlock a sacred solemnity instead of a social necessity. Christians will gradually revolutionize the relations between the young husband and his bride. Their common intellectual equipment will have fitted them to become companions to one another, instead of merely commercial partners in a kettle of rice. The little ones will be born into a Christian atmosphere as different from that of a non-Christian household as the temperature of Florida from that of Labrador. These forces will be self-perpetuating and cumulative.

Christianity will purify and sweeten the Chinese home, now always and everywhere liable to devastating hurricanes of passion, and too often filled with evil-speaking, bitterness, and wrath. Christianity is an efficient sanitary commission which aims at removing everything that can breed pestilence. Its introduction upon a large scale will as certainly modify Chinese society as a strong and steady north wind will eventually dissipate a dense fog.

Christianity will introduce an entirely new element into the friendships of the Chinese, now too often based upon the selfish considerations suggested by the maxim of Confucius: "Have no friends not equal to yourself." Those Chinese who have become intimate with congenial Christian friends, recognize at once that there is a flavor and a zest in such friendships, not only unknown before but absolutely beyond the range of imagination. Amid the poverty, barrenness, and discouragements of most Chinese lives, the gift of a wholly new relationship of the sort which Christianity imparts is to be reckoned among the choicest treasures of existence. When once the Chinese have grasped the practical truth of the fatherhood of God and the brotherhood of man, the starlight of the past will have been merged into the sunlight of the future.

In China the family is the microcosm of the empire. To amplify illustrations of the *modus operandi* of Christianity on a wider scale beyond the family, is superfluous. What Christianity can do in one place it can do in another. Tho soils and climate vary the seed is the same.

For the changes which Christianity alone can effect, China is waiting to-day as never before. Her most intelligent thinkers—too few, alas! in number—recognize that something must be done for her. They hope that by the adoption of certain formulæ, educational, industrial, economical, China may be saved, not perceiving that her vital lack is neither capital nor machinery, but men. China must have men of conscience and of sterling character. It has hitherto been impossible to secure any such men except by importation; how is it to be otherwise in

the future? Only by the cultivation of conscience and character as they have been cultivated in lands to which China is at last driven to turn for help. Like all processes of development this will be a slow one, but it will be sure, and aside from it there is literally no hope for China.

The Christian converts are now sufficiently numerous to show in what direction their influence will be felt in the not distant future. They are keenly alive to what is taking place in the empire, and they may almost be said to be the only Chinese in it who are so. China will never have patriotic subjects until she has Christian subjects, and in China as elsewhere Christianity and patriotism will be found to advance hand in hand.

It must be understood that all which we have said of the potency of Christianity as of "unwasting and secular force," is based upon the conception of it as a moral power. It is therefore eminently reasonable to point out that under no circumstances can it produce its full effects in less than *three complete generations*. By that time Christian heredity will have begun to operate. A clear perception of this fundamental truth would do much to abate the impatience alike of its promoters and its critics.

The case for Christianity in China may rest upon the transformations which it actually effects. They consist of revolutionized lives due to the implanting of new motives and the influence of a new life. They occur in many different strata of society, and with the ever widening base-line of Christian work they are found in ever increasing numbers. At first few and isolated, they are now counted by scores of thousands. Among them are many immature and blighted developments, as is true of all transitional phenomena everywhere; but the indisputable residuum of genuine transformations furnish a great cloud of witnesses, in the presence of which it is unnecessary to inquire further what good Christianity will do the Chinese and of what use it will be to a Chinese to be "converted." It will make him a new man, with a new insight and a new outlook. It will restore to him the priceless birthright of immortality, give back his lost soul and spirit, and pour into all the avenues of his nature new *life*. There is not a human relation in which it will not be felt immediately, profoundly, and beneficently. It will sanctify childhood, ennoble motherhood, dignify manhood, and purify ever social condition. That Christianity has by no means yet done for Western lands all that we expect it to do for China, we are perfectly aware. Christianity has succeeded wherever it has been practised.

How long it will take Christianity to renovate an empire like the Chinese, is a question which may be answered in different ways, but only hypothetically. It took eight centuries to develop the Roman empire. It has taken about as long to mold Saxon, Danish, and Norman elements into the England of to-day. Each of these race-stocks was at the start barbarous. The Chinese are an ancient and a highly civilized race, a fact which may be in some respects a help in their Christianization, and in others a hindrance. Taking into account the intensity of Chinese prejudices, the strength of Chinese conservatism, the vast numbers involved and their compact patriarchal life, we should expect the first steps to be very slow. Reckoning from the general opening of China in 1860, fifty years would suffice to make a good beginning, three hundred for a general diffusion of Christianity, and five hundred for its obvious superseding of all rival faiths. Reasoning from history and psychology this is

perhaps a probable rate of progress, and its realization would be a great result. But whether it is to take five centuries or fifty to produce these effects, appears to be a matter of altogether no importance in view of certain success in the end.

A JAPANESE BLOW AT MISSIONS.*

BY REV. E. SCHILLER, TOKYO, JAPAN.

What was long feared came on the 3d of August. A brief ministerial decree runs thus:

All schools, which give a general education, shall be independent of religion; therefore, it is not permitted in government schools, and in other public schools, as well as in those schools which are guided by the ordinances touching public schools, to impart religious instruction or to celebrate religious ceremonies, whether within or without the regular school hours.

What does this decree signify? First this, that not all the hopes of the chauvinists are fulfilled. It is not required, even now, that founders and managers of private schools shall produce a Japanese teachers' certificate, and show a competent knowledge of the vernacular. Accordingly the help of philanthropists abroad or at home is not renounced, and foreigners can still set up schools for Japanese. But as schools of this kind are commonly missionary schools, those now existing are smitten in their vital nerve by the new ordinance, which renders impossible the assistance of religion in education. This seems equivalent to an annihilation of mission schools in Japan. These hitherto have flourished more and more from year to year, embracing at last 164 Protestant schools, with 12,342 scholars, an increase in ten years of 27.68 per cent. Besides, there were four schools of the Greek mission, with 199 scholars, and 97 Roman Catholic schools, with 6,550 scholars; in all 265 Christian schools with 19,091 scholars. How much religious influence has spread abroad from these schools into the land, and how many that have been gained for Christianity have owed their conversion to the direct influence of these schools! This influence is now henceforth as entirely as possible to be restrained. This is the wish of the Japanese government.

Even to a superficial observer it must be easily discernible that the disturbance of the mission-school system, in present circumstances, can not fail to involve a disadvantage for Japan. For, on the one hand, the few higher state schools that it has thus far been possible to set up, by no means suffice to meet present necessities, and for years to come the means of increasing their number will not be current. In the eight gymnasia of the land, hundreds of applicants have to be turned away yearly for no other reason than lack of room. On the other hand, the existing primary schools are far from affording room enough for all the children of the school age. In Tokyo, for instance, the attendance on all the primary schools, including the numerous Christian charity schools, is only about 67 per cent. of the children of school age. It is plain, therefore, that the stoppage of the mission schools would signify a great loss for popular culture. Moreover, in Japan, for at least a century to come, a knowledge of the chief European languages—English, German, and French—will be a prerequisite of scientific progress and of progress in

* Translated and condensed for the REVIEW from the *Zeitschrift für Missionskunde.*

general culture. This must go back even more than it has in the last decade. But the saddest loss for Japan is, of course, the ideal. The extension of a sound idealism and of a vigorous morality, both of which are presented by Christianity, will be long delayed, and the land still given over to the inadequate Confucian ethics, the Buddhist pessimism, and to an illuministic atheism and materialism. Thus the spiritual poverty, the lack of the higher ideals under which the land suffers so sorely, is likely to be confirmed for decades to come.

What now shall be done? The missionaries appear resolved not to yield. A committee of six of the higher mission schools, of the Congregationalists, Methodists, Presbyterians, Episcopalians—including the Doshisha, which has now returned to its old statutes—have summoned their brethren to abide fast by Christian principles. It is true these higher mission schools are not directly menaced with ruin; they have the means of going on, and that with religious instruction. Only then they would no longer have the character of public schools, and their scholars would be shut out from admittance into the higher gymnasia and universities, and would enjoy no military exemptions. This could not but result in a considerable reduction of the number of pupils, which in the end might endanger even the existence of these schools. Technical schools, it is true, devoted simply to teaching handicrafts, languages, theology, etc., that is, which give special, not general training, are not touched; nor the higher girls' schools, whose attendants demand nothing of the universities and gymnasia, and are of themselves exempt from army service. Indeed, imagine the result, if the women of a nation numbering about 45,000,000 of people should be shut up to the nineteen higher public girls' schools! The heaviest blow, therefore, falls on the Christian charity schools, and it is doubtful whether these can survive it.

We must bear in mind also that the decree strikes the Buddhist as well as the Christian schools. The principle of parity accordingly is respected. But it is unlikely that the Buddhists will bestir themselves to save the freedom of religious instruction. They have not seemed very much in earnest with their schools, which have been called into being not so much spontaneously as out of rivalry with Christianity, whose progress forced them to do something to meet the charge of being practically worthless, by which they would lose their standing ground. Their schools, indeed, have not been particularly flourishing. They will easily content themselves with the ministerial decree which deals so heavy a blow at their strong and dangerous antagonist, Christianity.

Nor can we hope much from the political parties of the land for all their high-sounding, liberal names. We might suppose they would, as guardians of the constitution, feel outraged by a decree which seems to violate the guaranty of religious freedom by restraining religiously-minded parents from securing to their children the blessing of religious training. But the political parties are not likely to compromise themselves with their constituencies by doing anything that favors Christianity. Again are we likely to see how strong the conservative current is in the Japan of to-day. It almost seems as if, after the strong impulse which for several decades bore Japan toward the assimilation of Western culture, she had now come to a halt. The feverish haste with which novelties—and always the newest of the new—used to be trundled in. has long disappeared. Pessimistic observers are already talking of stagnation as appearing in the most various spheres, typically, for instance, in

Tokyo, which, for five years back, has not made the least advance out of her wretched streets, deficient lighting, means of intercourse, school system, and many other proofs of backwardness. Munzinger, in his admirable book on Japan, points out that it has been so from of old. Development has not been steady, but convulsively intermittent. So it was when Japan first came in contact with the Sino-Korean culture at the time of the migration of nations in Europe; much later with the medieval Catholic culture at the time of the Reformation, and of late with our present Western culture. After each former sudden and mighty advance there has ensued a period of stagnation, a sleep of centuries. Will it be so now, after the mighty impulse called out by contact with the modern Protestant culture? God avert it, for the good of the Japanese people which has lately been striving so earnestly to assimilate this modern culture, drawing on itself the eyes of the astonished world, and awakening such high expectations!

It plainly now behooves missionary workers in Japan to use more concentration in their methods. Medical missions, so beneficent elsewhere, are not now needed in Japan, which abounds in thoroughly trained physicians. Mission schools are now to be hemmed in more and more, as was long foreseen, altho so speedy a restriction was not expected. The work in Japan is now thrown back on the old apostolic means: preaching of the Word by speech or writing, and the influence of exemplary Christian characters. It is with these means that in old times Christianity fought out her victories within the domain of the Greco-Roman culture, and it is with these that in Japan also, in our times, she will "have the strong for a prey," however, these may for a while try to stem the current of the Western religion. And, moreover, the duty becomes far more pressing now than ever, that Christian workers should steep themselves in the national speech and character. Unhappily, in this mission field, where, a decade ago, Christians, in fatal misapprehension, weened themselves almost to have won the day, this has been too sadly neglected. Perhaps the new treaties will bring in not only a new period of Japanese history, but also of Japanese missions, in which the building-up of the kingdom of God will proceed more slowly than hitherto, but all the more profoundly, securely, and more directly to the goal. Then even the new hindrances will ratify the old truth: "God sits in full control, and guides all to the goal."

SOMALILAND, THE UNKNOWN.*

BY REV. J. C. YOUNG, M.B., C.M., ADEN, ARABIA.
Missionary of the Free Church of Scotland.

Somaliland is, except to the hunters of big game, a land which well deserves its Arabic name *Bar Agam*, an "unknown land." Few have penetrated into its interior, and fewer still have mastered its language or taken pains to understand its people. Last October, however, it became a British crown possession, and great efforts will be made to open up the country. As servants of Christ it is our duty to ask, shall it, or shall it not, be opened by the Gospel?

* Condensed from *The Regions Beyond*, London.

Believing that there are still missionary societies and individuals prospecting for fields wherein to work, I venture to give a few facts about Somaliland, in the hope that these will bring some to work in the Horn of Africa, where a new mission station would form another link in that chain of mission forts, which was the dream of Dr. Livingstone's whole life.

At present there is no Protestant missionary in any part of that vast protectorate, and in only one town on the coast are the Roman Catholics at work. Yet there is very little malaria there; the climate is good, very dry and bracing, with a temperature varying in the hot season between 115° F. on the sea coast and 50° F. in the uplands of the interior. The soil, too, altho almost completely barren on the coast, is excellent in the interior, and brings forth luxuriantly trees, plants, grasses, and flowers in great variety and beauty. Already the exports from the three seaports, Zaila, Berbera, and Bulhar, have risen to over £300,000 per annum, and there will no doubt be a very large increase when the country is opened up for commerce. In Somaliland ruins which tell of an ancient civilization are plentiful, while the numerous flint arrowheads found bear witness to the fact that for long ages a warlike, hardy, intelligent race, probably akin to its present inhabitants, occupied the land.

The slight build, high, arched forehead, thin lips, and general appearance of the Somali, all proclaim the fact that he is an immigrant to Africa, but whence and when he came are questions not yet solved. He himself claims to be a Shareef (*i. e.*, a lineal descendant of Mohammed), whose lineage is with the Saiyids at Wabat, and says that his forefathers emigrated from South Arabia about 500 years ago. It must, however, be confessed that there is very little in his glabrous face, swarthy complexion, lithe form, peculiar customs, and mongrel speech, to bear out this statement of late immigration; and, therefore, judging from the way in which the Somalis mutilate their female children, their rough methods of surgery, their nomadic life, and the fact that no Somali woman ever wears "the veil," I am inclined to believe that the Somalis first landed with the Himyaritic chiefs in the reign of King Africus, about A.D. 400, and settled down in the Horn of Africa, which till the present day they inhabit.

Whatever his origin may have been, there is no doubt that the Somali of the present day is a man of far better character than the Arab; for altho very lazy, independent, proud, avaricious, and fond of finery, he is at the bottom a good-hearted, straightforward, bright, intelligent individual, thoroughly trustworthy, and "quick in the uptake." Never shirking responsibility, one may rest assured that unless there be great manual labor involved, the Somali will discharge the duties allotted to him with alacrity and zeal; and surely it is on such soil that missionaries delight to spend their strength.

The Somali language, which seems to be a cross between Galla, Kafir, Dankali, and Arabic, is still unwritten; for altho the Arabic character is sometimes used for business purposes, it can not convey the true sounds of the spoken language, and this fact often leads to great confusion. Toward the end of last year, however, the Franciscans at Berbera published in the Roman character a splendid English-Somali, Somali-English vocabulary and grammar, which ought materially to help missionaries settling in Somaliland to acquire the language and translate

the Scriptures, while it gives them a basis whereon to work while imparting the knowledge after which, before many years have passed, the quick-witted intelligent Somali will assuredly seek.*

GERMAN PROTESTANT FOREIGN MISSIONS.†

BY COUNT ANDREW BERNSTORFF.

The work of foreign missions in Germany is of much more recent date than the Reformation. But, perhaps, it is asking too much to expect that in the first struggle of the Reformation era, all Christian problems should have been solved. Luther was amply occupied with the great doctrine of salvation by faith. He saw the dead masses about him. The Gentiles, to whom the Gospel should be preached, were to him those nations which, tho nominally Christian, had to be reached by the pure doctrine of Christ.

It was a Christian layman, Baron Justinius von Weltz,‡ born 1621 in Chemnitz, in Saxony, who first urgently pleaded the duty of the Church to evangelize the heathen. But tho his books may have prepared the way, no immediate result followed. The Church opposed him energetically, and made even a kind of system of rejecting the cause of missions. Toward the end of the seventeenth century the influences from Holland helped to propagate the ideas for which Weltz had so energetically fought; and later on it was Spener, the father of "pietism," who expressly proclaimed it as the duty of the Church to provide that the Gospel should be preached to all nations. August Hermann Franke, at Halle, was among the chief representatives of the new missionary movement.

Yet these ideas still lacked the practical execution. It was reserved for the small company of the Moravian Brethren to make the practical start. Their founder, Count Zinzendorf, who "had only one passion, and that was Him, the Crucified One," and who also had a great talent of organization, not only desired to bring Christians into fellowship at home, but he saw that "work must be done all over the world to gain souls for Him who gave His life for us." The first Moravian missionaries left in 1732 for the West Indies. In twenty years the Brethren had done more for foreign missions than the Church had done in 200 years. Even now the Moravians, who number only 33,000 members in Germany, do most for the great cause.

At first the example was not followed in the Church, as pietism was superseded by the rationalistic era, in which all religious warmth was quenched. But the revival of religion in Germany also gave new life to missionary work; and also for Germany the now waning century can truly be called a century of missions.

The opposition of the official churches to the work had two important

* The king of Somaliland is now in London to promote the interests of his domain. His subjects are chiefly half-naked barbarians, but, says the London correspondent of the *Manchester Guardian*, he is highly cultured, speaking English, German, French, Italian, and Spanish. The purpose of the Emir Soliman—for so he calls himself—is to civilize his people, an end for which he seeks British protection and British aid in the development of Somaliland. He confesses that five years ago he was with the Dervishes, fighting against us, but he has since become king, and has come to the conclusion, not only that the British are to be supreme in Africa, but also that they ought to be, because, to use his own words, they are the "great people." Coffee, corn, ostrich feathers, sheepskins, gum, india-rubber, ivory, and mines of silver and gold are all, according to the emir, to be had in Somaliland; but there are no engineers, no machinery, no capital, and he wants these.—*The Globe*, London.

† Condensed from the *Church Missionary Intelligencer*, London.

‡ See MISSIONARY REVIEW, page 356, May, 1899.

consequences. It drove the foreign mission work into the hands of voluntary associations. This we now consider as a great blessing. Even at present, when our church governments are very friendly to the work, the great missionary societies are entirely free organizations, not in any way dependent upon the consistories. Second, the want of theologians offering themselves for the foreign field obliged the societies to take simple men out of those who were being trained in seminaries. As a rule the unofficial character of German mission societies, both with reference to organization and to the persons employed, has rendered a true service to German Christendom by establishing the voluntary principle even within the State churches, and by showing that men without theological education can be effective preachers of the Gospel. Of course, this does not mean that our missionaries are sent out without thorough training. They generally pass through a course of five years, and are well instructed in Bible knowledge.

It is only in this century that the German churches were really roused to their missionary duties. In Berlin, old Pastor Jænicke created a mission school in 1800, but only twenty-four years later the Berlin Missionary Society was founded, which works in South Africa, in China, and now also in the southern part of our great East African colony. It has eighty-three missionaries; its income of 390,000 marks ($75,000) annually hardly suffices for its growing work. About at the same time the Bâle Mission was founded, which has now 170 missionaries and 34,000 baptized adherents.* The third large society, dating from the same period, is the Rhenish Mission at Barmen. She now numbers 64,000 converts, and has 105 missionaries in the field. While the Berlin society has a specially Lutheran type and the one at Bâle more a reformed character, it has been avoided at Barmen to take an exclusive standing in this respect.

Somewhat later, in 1836, the North German Mission was started at Hamburg, and later on removed to Bremen. She works in Western Africa, and takes her missionaries from Bâle, as she has no training institute of her own. In the same year the more advanced Lutherans, wishing to have a mission worked on their principles, founded one at Dresden, which was then removed to Leipsic. She has forty missionaries, and about 16,000 baptized Christians. Her work is in India, and recently also in East Africa, near the Kilimanjaro. A third society, founded in 1836, is the Gossner Mission in Berlin, which works among the Cols in India, where thirty-seven missionaries are in the field. Forty thousand heathen have been admitted into the church. She owes her existence to the energy of one man, the well-known Gossner, originally a Roman Catholic, who afterward exercised a very healthful influence in Berlin. In a similar manner the Hermannsburg Mission owes her existence to the zeal and fervor of Pastor Harms, who turned his small country parish into an oasis of spiritual life and missionary enterprise. Fifty-six missionaries are working in South Africa and India, and have hitherto received 35,000 heathen into the Christian Church. In thirty years seven large societies, which are still working with increasing success, had been called into life by the small pietist circles of Germany. Certainly it was a help to them that the old rationalism was gradually overcome, and that true life returned into the churches. The Lord evidently blessed the obedience to His last command.

* Tho Bâle is a Swiss city, we quote this important society among the German, since she recruits her missionaries and her funds, to a great extent, in Southern Germany.

In 1842 the Ladies' Society for Missions among the Women of the Orient was founded in Berlin, in 1850 the Ladies' Association for China, and in 1852 the Jerusalem Association, which has an extensive mission in the Holy Land. Then follow, 1877, the Schleswig-Holstein Mission, which has twelve missionaries in India, especially the work of Pastor Jensen at Breklum, who thereby hoped to awaken more missionary interest in his province; and, 1882, the Neukirchen Mission. The latter has nine missionaries in Java and British East Africa. It is based on the principle of faith, and stands on the ground of the Evangelical Alliance. It is perhaps the most spiritually conducted of our missionary societies. It originated in the living circles of the Rhine province.

When in 1885 the German Empire began to acquire colonies, this naturally gave a new impulse to missions, and the East African Mission in Berlin (with thirteen missionaries) owes its existence to the colonial movement. A society formed in Bavaria for the same purpose has now been amalgamated with the Leipsic Mission. Besides this the German Methodists work at Togo, and the German Baptists at Kamerun. The circles won by the new evangelistic movement in Germany show great sympathy for the principles on which Mr. Hudson Taylor conducts his mission. We have at Barmen and at Kiel two branches of the China Inland Mission. The German relief work in Armenia will probably more and more get the character of a missionary society. At their station in Bulgaria real mission work is done among Mohammedans.

On the whole, the German missionary societies have a total of 750 missionaries, 315,000 baptized adherents, and an annual income of 3,750,000 marks ($900,000). We are aware that in these missionary results we are still far behind England and the United States. But we praise God that we are on an ascending line. The last ten years have brought an increase of 200 missionaries, 10,000 baptisms, and nearly one million of marks. Thank God, we are in Germany in a time of spiritual revival; this will further the missionary work, and on the other side gain new strength from it. Also among the students of Germany the Christian Volunteer Movement is gaining ground, and we look forward to great blessings from the Lord.

BAPTISM OF AN AFRICAN CROWN PRINCE.*

BY M. LIÉNARD.

The important African kingdom of Zambesi is governed by King Lewanika. He is a variable and uncertain character, sometimes friendly to the French missionaries, sometimes hostile. Tho not obstinate and bloodthirsty, like Mwanga, he is not very dissimilar to him. His eldest son and heir, however, Litia, is a very different man. In 1891 he came out on the Christian side. Then he relapsed, and took a second wife. He afterward repented of his apostasy, put away his polygamous wife, and has for several years lived as a consistent Christian. The missionaries have at last ventured to baptize him. The following is the account given by M. Liénard.

Various friends of Zambesi, and of Litia, doubtless imagine that the son of Lewanika was baptized long ago, since his conversion and his faithfulness have long been known. Far from it. Abroad baptism ought not to be lightly given to proselytes. It has even been said that "the best

* Translated from the French.

mission is that which puts off baptisms the longest." This is the best way of precluding apostasies.

Litia was converted in 1891. After a defection to paganism (he then took a second wife) he came back to the Gospel, to which he has since remained faithful, notwithstanding the opposition of his kindred. After some delays, the ceremony of baptism, of himself and wife, took place on Sunday, May 25th.

Great ceremonies are not celebrated under all latitudes with an equal display of pomp. In Europe, the latest scion of the most disputed and least authentic kingling or princeling turns all the city upside down, and ransacks the gardens of a province. In a family a little *comme il faut*, a christening, especially of a first-born son, is an excuse for a thousand extravagances. And yet it is only a little unconscious being that is in question.

For the baptism of the son of a king really powerful, the son himself a man respected and a chief clothed with a great authority, the entry into the "Zambezian Church" of the heir of the Zambezian throne, for his public profession of faith, we have not undertaken to renew the luxury of those decorations wherewith Remigius dazzled Clovis at Reims. The exterior means which the Catholic Church uses and abuses, especially in her missions, will not so soon be naturalized on the Zambesi. However, there was occasion to give some visible sign that it was a festal day. Accordingly, the pulpit was draped in white; branches of jessamine and pomegranate flowers—our whole parterre in this heart of our winter—were fastened here and there upon it, and a little tablecloth was spread over the table which served as support to the font. This was a simple silver milk-jug, borrowed for the occasion from some tea service. For the neophytes, two cane-chairs, as a sort of prie-dieu, so much concession, and no more, was made to their rank.

At the usual hour, after the second summons of the bell, the people of the two villages, who had come in crowds to see an event of such unwonted significance, poured into the chapel, elbowing each other for room. Under the nave, in two columns, men and women are packed tight on the earthen benches; at the sides the crowding audience forms only one mass of sable bodies, wrapped in coverlets, or proudly draped in some cast-off clothes of whites. On the Zambesi, if you want to keep your countenance, you must only look your hearers in the eye.

M. Coillard mounts the pulpit first, and takes for text Hebrews xii: 1, 2, "The cloud of witnesses," also Philippians iii: 12, "I follow on," etc. He admonished the prince and his wife of the deep responsibilities which they assumed, to set themselves, the princes of a heathen land, on the side of Christ, a struggle beyond human power to sustain, except by ever looking at the Author and Finisher of faith.

M. Jalla, whom Litia regards as especially *his* missionary, added those personal and particular admonitions which seemed required. Litia then rose, and, recounting his Christian life, made his profession of faith, declaring to the people that he and his wife had broken forever with heathenism and all its ways, and admonishing his fellow-believers to steadfastness. There is no official liturgy in Zambesi, but the neophytes took certain engagements, above the level with which we content ourselves in France. They plainly understood what they were doing.

Litia has kept his name, that of a grandfather. The Zambezians know him by seven or eight names. His wife, Namabanda, took the name of *Mary*, under its sonorous Hebraic form *Myriam*. After the baptism of the parents came that of the younger crown prince, to whom was given the name of *David*. His three elder children, all girls, are, by a strange custom of the Barotsi, in the keeping of the heathen grandfather.

EDITORIALS.

The Holy Spirit and the Church.

Two or three correspondents have written in criticism or inquiry as to the closing paragraphs of the first paper in the December number on the possible near approach of the end of the age. It may not be amiss to add that the position as to the Spirit's withdrawal was not advocated, but only stated in that paper. Nevertheless it should be understood that the Holy Spirit bears to the Church collectively a similar relation to that borne to the individual believer. And that, as the individual, so the Church may "resist," "grieve," and "quench" the Spirit. Those who believe that the Spirit is withdrawing from the Church *as a whole*, do not hold that it is a literal withdrawal, or abandonment, but that He withdraws as the effective restraining power that hinders the full development of evil. He is the administrator in the Church, but He does not *compel* submission; and where there is either organized resistance to His authority, or such carnality and worldliness as make His effective working impossible, is it too much to suppose that, like a grieved parent, He withdraws as into some inner chamber, and leaves such Laodicean churches to their own devices? Wherever the individual or the local church seeks to be guided and controlled by Him, He is ever active and powerful. But all the history of the Church since Pentecost demonstrates that to all intents and purposes He is *practically absent* from any church or any believer where there is a habitual life of sin and unfaithfulness to truth and God. During the Dark Ages He was in the Church, otherwise the Church would not have survived; and yet it is but too plain that for more than a thousand years He gave in the Church at large no sign of His presence, practically withdrawn because persistently grieved, insulted, and ignored. Whatever may be thought of this position held by many of the most devout souls, it can not be construed into any discouragement of missionary labor or witness to the unsaved. His practical withdrawal is only from those by whom His authority and administration are persistently disregarded. And, therefore, it does not affect, in any degree whatsoever, the faithful few who live in obedience to Him. At this very time, when in the Church at large we see so little sign of His active presence, there are scattered all over Christendom and heathendom bodies of believers, in the midst of whom He abides as in apostolic days. Again we say if He is withdrawing in any sense it is only before the antagonism of those who choose to be controlled by methods, measures, and men that are opposed to His will.

D. L. Moody's Departure.

Nothing in Mr. Moody's life bore stronger testimony to his faith in Christ and to the power of Christianity than did the testimony of his last hours. It was a glorious triumphal entry into the heavenly city of the King—his "coronation day," he called it. The influence of his parting words, like that of his lifelong witness-bearing, has already borne fruit in the quickened faith and zeal of many who are left behind.

It is especially fitting that this valiant warrior in the warfare against sin should be called to his reward almost from the midst of the battle. Six weeks after the news was flashed around the world

that D. L. Moody had broken down during a campaign in Kansas City, word was received that he had gone from his home in Northfield to be "at home with the Lord." Many immediately thought of the words with which he had so often anticipated this hour: "If you read in the paper some day that D. L. Moody is dead, don't you believe it. That which is born of the flesh may die and crumble into dust, but that which is born of the Spirit will live forever." Yes, D. L. Moody still lives; the remembrance of his life will continue to inspire many, the words which he uttered yet speak to multitudes, telling of the way of salvation; the work which he was permitted to begin still survives for others to carry on in the name and strength of the Lord.

Earth had strong ties for Mr. Moody; he loved his family, his home, and his work, and longed above all things to have a part in the Christian awakening which he believed to be imminent. And he will have a mighty part in it. His departure is a call to Christians throughout the world to "live wholly for God" and to "go forward." But strong as was Mr. Moody's love for his earthy life and work, he welcomed the chariot of God that took him home. Early in the morning of December 22d, he said as if half in a trance, "Earth is receding, heaven is opening; God is calling, do not call me back." But he did not go yet. After a little sleep from which it seemed as if he would never wake on earth, he opened his eyes again and said to his family who were gathered round him: "I have been within the gates; I have seen Irene and Dwight (his beloved grandchildren who had preceded him). If this is death it is glorious." Almost his last words were of schools which he had founded. Turning to the doctor, he said: "Now, doctor, I am going to make my will. To you, Will, I leave Mount Hermon to look after; Percy (his son-in-law, Mr. Fitt), to you and Emma I leave the Institute; and Paul, to you, when you're a little older, I leave the seminary." He closed his eyes and repeated again and again, as the end drew near: "This is not death, this is bliss, this is bliss."

The funeral services were also triumphant throughout. The Congregational church at East Northfield was filled to overflowing by friends from near and far, and while there were many full hearts and overflowing eyes as one and another spoke words of thanksgiving for the life and work of our departed friend, Dr. Scofield but voiced the sentiments of all when he said: "We are not here to mourn a defeat, but to celebrate a victory." The exercises consisted of songs of victory and peace by the congregation, and by Mr. Moody's favorite Mount Hermon quartet, followed by words of thanksgiving to God and love to His servant, by Dr. C. I. Scofield, Mr. Moody's pastor; Dr. H. G. Weston, president of Crozer Theological Seminary; Rev. R. A. Torrey, superintendent of the Chicago Bible Institute; Bishop Mallalieu, of Boston; Dr. J. Wilbur Chapman and Dr. Arthur T. Pierson, of New York; Dr. H. M. Wharton, of Baltimore, and the Hon. John Wanamaker. Mr. William R. Moody also paid a loving and soul-stirring tribute to his father, who, he said, never showed better than in his own home. It was his daily life that led all of his children to Christ. He had "crossed the bar" homeward bound, and they would not wish to call him back, but thank God for the life he had been enabled to live.

Mr. Moody's body lay in front of the pulpit, raised in such a way that it could be seen from every

part of the church. It seemed like a message of peace direct from the throne of God, when during the services, a beam of heaven's sunlight came through the western window and lighted up alone, of all those in the house, the face in the casket.

From the church the body was, at Mr. Moody's request, borne on a bier by Mount Hermon students to its resting place on Round Top, where, after a prayer, the singing of a verse of "Jesus, Lover of My Soul," it was lowered into the green covered grave—which had lost its victory as death had lost its sting. There on the spot that he loved so well and on which he had so often spoken words of life, the spot consecrated as the scene of the devotion of thousands of lives more unreservedly to their Master; there in sight of birthplace and home, the Colportage building, the Seminary, and Mount Hermon, lies all that was mortal of D. L. Moody, awaiting the glad summons of the resurrection morn.

Dr. Paton's Mission to America.

Dr. John G. Paton has come to America, not only as deputy to the Pan-Presbyterian Council in Washington, but in the interests of humanity. He is here to urge on the President and Congress that their traders on the Southern Pacific, on islands not under the protection of any civilized nation, should be placed under prohibitions similar to those Britain has decreed as governing traders on islands under her care. Some years ago, when the facts were made known as to the demoralizing and ruinous influence of drink and opium, and the many lives sacrificed by firearms, dynamite, etc., as brought to the islands by traders, and that having no game, the only use the natives could make of firearms was to shoot each other, British traders were forbidden to carry these destructive agencies to these islands.

France at one time said that if America would join in such measures she would, but when America seemed about to do so, France and Russia united together in refusing to help on the movement. Consequently the signature of America was not obtained, and Britain stands thus far alone, tho the prohibition acts invidiously in restricting British traders in matters where others are free. It seems high time that in an affair so humane, such an enlightened country should take the high stand Britain has taken.

While Dr. Paton's main object is to secure such governmental action, he purposes to speak as opportunity affords, on missions in the South Pacific, and especially urge further effort to reach the 40,000 or more cannibals yet there; and his reception in the Southern States, where for some weeks he has carried on his work, has been most enthusiastic. From there he goes to Kansas City, Pittsburgh, New York, Canada, etc., intending to return to his island work via Great Britain and Australia. The mission in the Pacific continues to be greatly blessed, and money only is needed to enable missionaries with active help to follow up the work already done, and secure new triumphs for the cross.

It is reported that one of the native teachers at Lenukel, West Tanna, has been murdered by the savages there.

Progress in Missionary Conferences.

Apropos of the coming missionary conference, it is well to notice:

First, that it is by no means the first or second of such conferences. Back of the Exeter Hall gathering in 1888, was one earlier even than

that, held in Liverpool in 1860, at which there were 125 accredited delegates, among whom were such men as Rev. John Fordyce, Rev. Thomas Gardiner (both from Calcutta), Rev. Stephen Hislop (Nagpur, India), Rev. C. B. Leupolt (Benares), Wm. Lockhart, Esq., medical missionary, Shanghai, Robt. A. MacFie, Esq., Rev. Joseph Mullens (Calcutta), Rev. Geo. Pritchard (Tahiti), Rev. Thos. Smith (formerly of Calcutta), Rev. Behari L. Singh, native evangelist of India, etc.

At this conference papers were read on

"European Missionaries Abroad."
"The Best Means of Exerting and Maintaining a Missionary Spirit."
"Medical Missions in China."
"Missionary Education."
"Best Means of Calling Forth Home Liberality."
"Native Agency in Foreign Missions."
"Candidates for Missionary Work."
"Native Churches and Converts." Etc., etc.

It is also very noticeable that at that conference in Liverpool not *one woman's name* appears. Eighteen years later, at a conference at Mildmay, only two women delegates were registered; but at London in 1888, two whole sessions were given to woman's work, and over 400 women were enrolled as delegates.

Day of Prayer for Students.

The general committee of the World's Student Christian Federation has appointed Sunday, February 11th, 1900, as the universal day of prayer for students. This committee includes official representatives of the Christian student movements of Germany, Scandinavia, Great Britain, France, the Netherlands, Switzerland, United States, Canada, Australasia, South Africa, Japan, India, Ceylon, China, and other mission lands, including 1,300 student societies with a membership of over 55,000 students and professors. During the past two years this day has been observed in over thirty different countries by Christian students and by people specially interested in the work of Christ among students. Wherever there has been thorough preparation, and the spiritual meaning of the day as a day of intelligent and heartfelt thanksgiving and of fervent intercession has been realized, the observance has been attended with marked and blessed results.

The following objects for intercession are suggested:

1. Pray that Christian students in all lands may be more earnest in the battle against student evils and temptations.

2. Pray that more Christian students may seek by consistent life and by faithful witness to win their unbelieving fellow students to become intelligent and loyal disciples of Jesus Christ.

3. Pray that a far larger number of students may be led by the Spirit of God to devote their lives to the extension of the kingdom of Christ throughout the world.

A Correction.

Our attention has been called to errors in the January REVIEW. On page 29, line 14, "one hundred and fifth *churches*" should read "one hundred and fifty *Christians*," and in the following line 10,000 rupees should be 3,000 rupees.

In the article on Canadian Missionary Societies, it is stated that "the Baptist Missionary Union raised $36,580." There is no society by this name in Canada. The Ontario and Quebec Mission Board of the Baptist Church had an income 1898 of $31,807.61. The Baptist Maritime Convention Mission Board raised somewhat over $20,000 for foreign missions.

In a REVIEW of this character it is apparently inevitable that occasional errors will appear, especially in statistics. We are always grateful to friends for calling our attention to any important mistakes, and shall correct them at our first opportunity. Accuracy is one of our chief aims and endeavors.

Donations Acknowledged.

No. 139. The Doukhobors.....£1
No. 140. Ramabai.....$30.00
No. 141. The Doukhobors..... 5.00
No. 142. Ramabai..... 1.50

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

QUESTIONS AND PHASES OF MODERN MISSIONS. Rev. F. F. Ellinwood, D.D. 12mo. $1.50. Dodd, Mead & Co., New York.

Anything which Dr. Ellinwood writes is sure to have a hearing, for he is a man of vigorous and striking personality, both on the platform and in the press. The book before us is a group of fourteen papers on missionary topics. The first nine are theoretical, the last five touch practical phases and historical facts. Dr. Ellinwood carefully and discriminatingly treats: Hindrances to missions and their remedies; the various direct and reflex advantages of missions; medical missions; Buddhist teachings, etc., and then gives a graphic outline of such striking events as the entrance of the Gospel into Hawaii, Mexico, etc., etc. Those who have heard Dr. Ellinwood's masterly addresses on missions will be glad to have permanent penwork from his hand on the great matters about which he has done his best thinking.

Among other matters he touches the "Faith element" in missions, and seeks to embody wholesome warnings against presumption, under the name of faith. Personally we should have kept the element of divine healing quite separate from the faith principle in missions, as it has no necessary connection therewith.

One serious misapprehension has found its way into this admirable book, which will be doubtless corrected in future editions. On page 147 he refers to his call on "one of George Müller's missionaries," whom he found suffering from want, exposure, etc. Mr. Müller *had* no "missionaries" in the sense implied. He never *assumed the support of one* man or woman in the foreign field. When he knew of a brother, like Albert Fenn in Spain, working on a simple New Testament basis, independently, he sent to him *whatever he could*, and at one time he thus aided over 200 laborers, none of whom he ever pretended to support as "his missionaries." He promised nothing and assumed no obligation; but as funds came in which he was free to use as he saw fit, he divided the total amount among those whom he felt led to help. That is all. The amounts he sent varied as the amounts did that came into his hands; but it should be distinctly understood that Mr. Müller sent out no missionaries on his own responsibility, and never undertook to be the head of any missionary society or support any laborers in the foreign field.

Another thing Dr. Ellinwood evidently misunderstands. Mr. Müller did *not* oppose the use of all lawful means *in others*, while he abstained from them himself. He had undertaken to prove to all who deny or doubt it, that it is safe to trust alone in God; and that an extensive work for Him can be carried on without appeals for aid to any but Himself, and even without informing inquirers as to existing needs. He was very strict in avoiding all that might impair his own testimony, while he expressly said that some of the means he forebore to use were not *in themselves* improper or objectionable. Others who did not attempt the practical demonstration he did, had no occasion to be hampered by his rules, and he consistently maintained that while all believers should exercise like *faith*, all are not called to use like *methods*.

VILLAGE LIFE IN CHINA. Arthur H. Smith, D.D. Illustrated. 8vo. $2.00. Fleming H. Revell Co., New York and Chicago.

This is not unworthy of the author of that very unique and brilliant book, "Chinese Characteristics." It is well illustrated, but the style of Dr. Smith is so graphic and picturesque that it hardly needs pictorial aids. Seldom does one meet with any writer whose manner of presenting thought is so full of a quaint but never coarse personality. He *sees* things as few others do, and he knows how to make his pen the handmaid of his fancy. The volume is full of first-hand information about that Chinese characteristic, the village, with all its oddities and features put before us as by an artist's pencil, in a sort of pre-Raphaelite style of word painting. The last chapter on "What Christianity Can Do for China," leaves no doubt as to the conviction and faith of the author, that the Gospel both can and will transform the Chinese village, tho he does not expect such a change in ten years, nor a hundred. All such social revolutions, he thinks, are slow if they are to be real and permanent.

CHINA IN TRANSFORMATION. Archibald R. Colquhoun. Maps and Diagrams. 8vo. $3.50. Harper & Bros., New York.

Just why the author should say that this book "makes no kind of pretensions to be a book for the student," is not quite manifest from its contents. In truth it is a book for the most advanced students of events in the Far East. To be sure these pages are written rather for the expert than for the beginner, but the style is transparent and direct, and the treatment on a large scale; just what one might anticipate from one who for a long period was correspondent of *The London Times*. If the newspapers have come to largely dominate the style of writing of the period, they have at least left small gap between the author and reader. Mr. Archibald R. Colquhoun served in the colonial force as deputy commissioner in Burma, and administrator in Mashonaland.

The author presents the international problem raised by the affairs of China from the viewpoint of English-speaking and Teutonic races. He thinks the movements in the Far East of the gravest import to the destinies of mankind. He does not hesitate to record his conviction that ultimately will be placed the Teutonic peoples on one side of this great contention and the Slav-Latin on the other side. While he may be charged with Russophobia, there is calm judgment in the assertion that "the onward march of Russia can not be stopped even by her own rulers, unless it encounter a solid barrier," whether it be true or false that "the unchecked advance of that power seems certain to confer on her the mastery of the world."

Manchuria is, for all practical purposes, Russian; Mongolia, Ili, and Kashgaria are the czar's whenever he chooses to stretch out his hand to take them. There is a deal of significance in Mr. Colquhoun's expression, that it is hard to fight a country with "its back to the north wind."

If any one wants to understand the "open-door in China" problem, he will do well to consult this volume. Mr. Colquhoun gives the key to the policy of an "open door" in his statement that the "slumbering factors of an immense industrial production all exist in China." He calls the Chinese "an intelligent human machine," tho lacking initiative as an economical factor; "a Chinese man is turned out cheaper than by any other race." Tho progress has been at a standstill for centuries, "many products of China hold their own against the world." If modern ap-

pliances were adopted by the Chinese, they might take "a leading position" in the world's productive forces. He says "famine, provincial autonomy, and rebellion" are the three great enemies of the Chinese government. There are disintegrating forces at work; foreigners have control of the coast, and internal communication is neglected. The capital being at the extremity paralyzes the authority of the Peking government. Notwithstanding the grand canal system, which is a monument of human industry, the absence of railroads and even of good roads, results in inability to control the empire. The United States has intense interest in this subject, as it already possesses one-seventh of the foreign trade of China. To build up a great commerce with China without territorial control, but by overmastering influences, which will result in the development of the nation, is the "open-door" policy of Great Britain and the United States. J. T. G.

In Dwarf Land and Cannibal Country. A Record of Travel and Discovery in Central Africa. A. B. Lloyd. Illustrated. Maps. 8vo, 385 pp. $5.00. Imported by Charles Scribner's Sons, New York.

"The end of the geographical feat is the beginning of the missionary enterprise," wrote Livingstone. How often Christian missionaries have been pioneer explorers and have placed the world under permanent indebtedness by opening up vast unknown regions. Mr. Lloyd is a missionary of the Church Missionary Society, and crossed Central Africa from Zanzibar to Uganda, where he was stationed for nearly five years, and thence traversed the vast forests occupied by the pygmies, to the western coast. The narrative abounds in thrilling incident and gives much reliable information on life in Central Africa, the wonderful work of God in Uganda, the Sudanese war, and the dwarfs discovered and described by Henry M. Stanley. These pygmies occupy about 1,000 square miles of the immense forest lands east of Uganda. They are an exceedingly interesting people, and Mr. Lloyd throws much light on their character, customs, and beliefs. The author is a true-hearted man and shows how a Christian can travel in cannibal countries and not lower his standard. The Word of God, he says, is the only power that can transform Africa. Much of the Dark Continent is still unexplored and myriads of human beings are there waiting for the light of life. The book is valuable and fascinating from many standpoints and should have a wide reading.

Romanism in its Home. Rev. J. H. Eager, D.D. 8vo. 300 pp. $1.00. American Baptist Publication Society, Philadelphia.

A religion can best be studied where it has had unrestricted sway for centuries, or has come in contact mainly with inferior religions. The natural results of the errors of the Roman Catholic Church are clearly seen in the superstition, moral weakness, and illiteracy of countries like Spain, Italy, South America, and Mexico. To give full credit to a religion, however, it must also be studied in a country where it comes in contact with a rival religion. Dr. Eager pictures Romanism as it is seen in Italy, and a dark picture it is. In the introduction Dr. John A. Broadus testifies to the author's talents, sound judgment, and high character. He may be charged with a lack of charity, but such a charge can have no force from any who have not had equal opportunities to study Romanism with a desire to uplift its abherents. We may love Romanists and hate Romanism. The unenlightened condition of many Roman Catholics sometimes reveals very little difference

between Romanism and paganism. Dr. Eager pictures clearly the formality, superstition, ignorance, immorality, dishonesty, idolatry, intolerance, etc., which are not only not eradicated by Romanism, but are evidently fostered and produced by some of its beliefs and practises.

The book also contains testimonies from well-known authors, Italian statesmen, etc., and men who are giving their lives for the purpose of leading the people of Italy to a simple and sincere faith in Jesus Christ.

These testimonies form an unanswerable argument for the need of sending Christian missionaries to Papal lands.

DRAGON, IMAGE, AND DEMON.—Rev. Hampden C. DuBose. Illustrated. 12mo, 464 pp. $1.00. Presbyterian Committee of Publication, Richmond, Va.

This is another edition of Mr. DuBose's classic on the three religions of China: Confucianism, Buddhism, and Taoism. It is a valuable account of the mythology, idolatry, and demonolatry of the Chinese—one of the clearest, simplest, and most readable descriptions of Chinese religious thought and customs which have ever been published. It is too well known to need a recommendation.

JAPAN IN HISTORY, FOLK-LORE, AND ART. Wm. Elliot Griffis, D.D. 16mo. Houghton, Mifflin & Co., Boston.

The name of Dr. Griffis has been for twenty years linked with the mikado's empire, and this volume of the Riverside Library for young people gives a vivid sketch of the sunrise kingdom, its strange notions and customs, its social life, political framework, and the outward agencies and interior forces that are recreating the empire. Tho written mainly for the young, it is equally valuable for the elders.

The third volume of the "Autobiography of Charles H. Spurgeon," edited by the careful and loving hand of his beloved widow, is now in the market, and is fully the equal of the two volumes that preceded it. If it has any fault it is that it enters too much into personal details, which seem to belong rather to the arcana of private life, and are not appropriate for the public eye. But all that concerns Mr. Spurgeon has a fascination for those who knew him, and Mrs. Spurgeon is rearing to her husband a monument more enduring than brass or marble.

Monthly Missionary Bibliography.

IN DWARF LAND AND CANNIBAL COUNTRY. Albert B. Lloyd. Illustrated. Maps. 8vo, 354 pp. $5.00. Imported by Chas. Scribner's Sons.

BRITISH AFRICA. Maps. 8vo. $3.50. Imported by Funk & Wagnalls Co.

VIEWS IN AFRICA. Anna B. Badlam. 547 pp. 90 cents. Silver, Burdett & Co.

TRANSVAAL AND THE BOERS. W. E. Garrett-Fisher. 8vo, 400 pp. $4.00. Chapman & Hall.

THROUGH UNEXPLORED ASIA. Wm. Jameson Reid. Illustrated. 8vo, 499 pp. Dana, Estes & Co.

LIFE IN ASIA. Mary C. Smith. Illustrated. 334 pp. 75 cents. Silver, Burdett & Co.

BRITISH INDIA. Map. 8vo. $3.50. Imported by Funk & Wagnalls Co.

WESTERN INDIA. J. Murray Mitchell, LL.D. Map. 8vo, 406 pp. 5 shillings. David Douglas, Edinburgh.

MARY REED: MISSIONARY TO LEPERS IN INDIA. John Jackson. Illustrated. 12mo, 128 pp. 75 cents. Fleming H. Revell Co.

THE REAL MALAY. Pen Pictures. Sir F. A. Swettenham. $1.50. John Lane, New York.

A QUARTER OF A CENTURY IN THE ISLAND EMPIRE (JAPAN). Mrs. Louise H. Pierson. 12mo, 181 pp. Methodist Publishing House, Tokyo, Japan.

KAMIL: The Setting of the Crescent and the Rising of the Cross. H. H. Jessup, D.D. Illustrated. 12mo, 156 pp. $1.00. Presbyterian Board of Publication, Philadelphia.

HAWAII AND ITS PEOPLE. Dr. A. S. Twombly. Illustrated. 384 pp. $1 00. Silver, Burdett & Co., Boston.

THE PHILADELPHIA NEGRO. A Social Study. Prof. W. E. DuBois and Isabel Eaton. 8vo, 520 pp. $2.50. Ginn & Co., Boston.

INDIAN CHILD LIFE. 18 short stories. 8vo, $2.00. Frederick A. Stokes Co.

CATHOLICISM: Roman and Anglican. Rev. A. M. Fairbairn, D.D. 8vo. 7*s.* 6*d.* Hodder & Stoughton, London.

TWELVE PIONEER MISSIONARIES. Dr. George Smith, C.I.E. 8vo, 304 pp. 7*s.* 6*d.* Nelson & Sons, Edinburgh.

MODERN APOSTLES OF MISSIONARY BYWAYS.—8vo, 108 pp. 35 cents. Student Volunteer Movement, New York.

LITTLE FOLKS OF MANY LANDS.—Louise J. Miln. 8vo, 383 pp. Charles Scribner's Sons.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Tuskegee Institute and Negro Education. On December 4 a public meeting was held in Madison Square Garden in the interest of the Tuskegee Normal and Industrial School for the education of negroes, with various distinguished men to speak. The meeting was to further an effort to raise $500,000 endowment for the Tuskegee school. Principal Booker T. Washington made an address, and at that time and subsequently various large sums were promised for this purpose.

We rejoice in the success of this institution. Booker Washington has declared that "no negro educated in any of our larger institutions of learning in the South has been charged with any of the recent crimes connected with assaults on women."

This statement has been repeated in substance by the representative of the Freedmen's Aid and Southern Education Society. Dr. M. B. Neason, corresponding secretary, remarks as a tribute to the uplifting work of Christian education:

> The schools of the Freedmen's Aid and Southern Educational Society have been making good citizens, educating negroes to be Christian men and women. They have not made criminals. The criminal negro never comes from the Christian school. There have been more than two hundred thousand students in these schools, and not one of them has ever been lynched or charged with the crime for which negroes are lynched.

The Case of the Negro. In the *Atlantic Monthly* for November Booker T. Washington has a notable article on this theme, in which he shows that the colored race is in the South to stay, and that the relations of the two races must be adjusted into harmony. He notes six points of danger in the problem, such as the impatience of extremists, the discouragement of the negroes in their long, upward climb, the misrepresentation of the South by mobs and exaggerated newspaper reports, the lack of educational opportunities for the negro, and the repression of negro aspirations by unfair legislation. He proposes his own solution of the problem, which is that the negro identify himself with the interests of the South so as to make himself a necessary factor in its welfare. The negro in the South has it within his power, if he properly utilizes the forces at hand, to make of himself such a valuable factor in the life of the South that for the most part he need not seek privileges, but they will be conferred upon him. . . . The man who has learned to do something better than any one else, has learned to do a common thing in an uncommon manner, has power and influence which no adverse surroundings can take from him. It is better to show a man how to make a place for himself than to put him in one that some one else has made for him.

The Mormon Monster. Not for half a generation at least has the entire land been so deeply stirred as over the brazen impudence of the Latter-day system, and the peril to the nation which centers in Salt Lake City. The people are nearly a unit in demanding that the most stinging rebuke possible shall be administered at Washington, by sending would-be representative Roberts back the way he came, with the chagrin of utter and overwhelming defeat to his plans. Increasingly for months the religious and political press, North, South, East, and West, has

been saying to Congress, "This shameless lawbreaker must not be suffered to enter upon the role of lawmaker."

A Medical Missionary College. An effort is now making to establish an International Memorial Medical Missionary College in New York City. In April, 1881, more than eighteen years ago, the International Medical Missionary Society was founded, to train young men and women for service, and to reach the sick poor of the city. Nearly 150 have been aided and trained for active work, and twelve have laid down their lives in foreign lands. The purpose is to put the work on a permanent foundation by scholarships in perpetuity. $1,000 in one cash payment is sufficient to found such a perpetual scholarship. It is also proposed to make the college a "memorial" to such friends of medical missions as Dr. John Scudder, Dr. Peter Parker, Dr. Andrew P. Haffen, and Dr. Samuel F. Green.

The Gospel Mission to the Tombs of New York City has been at work for nearly twenty years. It is managed by a board of ministers and laymen, representing the Baptist, Episcopal, Lutheran, Methodist, Presbyterian, Reformed, and Reformed Episcopal churches. The chaplain holds services Sunday and week days, and visits the prisoners in their cells at all times. In this way he comes in contact with 25,000 prisoners annually.

Methodist Money for Home and Foreign Work. Every year the Methodist Missionary committee discusses and determines anew what proportion of the funds received shall be devoted to the foreign and the home work, with a steady tendency toward an increase to the former. The ratio fixed for this year is fifty-seven and a half per cent. to foreign missions and forty-two and a half per cent. to the home field.

On to Puerto Rico. The superintendent of the Methodist Episcopal missions in Puerto Rico will come to his work with the experience of twenty-five years of work in Spanish-American countries. Spanish is as natural to him as English. The Methodists, with statesmanlike forethought, have summoned him from Buenos Ayres and put him at work in Puerto Rico. Little did they dream years ago, when the Mexican and South American missions were founded, that in that work would be trained administrators, evangelists, and teachers who one day would be set at work under the Stars and Stripes in the West Indies. The American Missionary Association is not less fortunate in having at the head of its work in Puerto Rico a minister trained to preach in Spanish by several years' experience in a Mexican mission.—*Congregationalist.*

News from the Far North. An unexpected mail reached us on October 27th, from the Eskimo Mission on Blacklead Island, Baffin's Land. A fishing-smack having called at the island, the missionaries took the opportunity of sending home news. The Rev. E. J. Peck, in a letter dated September 30, gave a short account of the work. During the year an epidemic resembling influenza attacked the Eskimo. This was followed by famine, and again and again the missionaries had to mourn the loss of the people. Through the kindness of friends at home, who had sent a supply of rice and peas, they were enabled in some measure to alleviate the sufferings of the Eskimo. Many of the people can now read the Gospels, and during the winter a more

earnest and attentive spirit was shown. Mr. Sampson was for about four months at Kikkerton, on the northern slope of Cumberland Sound, where he lived like an Eskimo, having a snow house and using native lamps. He also had a snow church as long as the weather permitted, and afterward used the marquee sent by the Missionary Leaves Association. Mr. Peck has since reached home from Cumberland Sound. The smack, the *Alert*, in which he made the journey, was nearly shipwrecked just before reaching Peterhead.—*C. M. S. Intelligencer.*

Doctoring Under Difficulties. This was surely never better exemplified than by Mr. Sampson, of the Church Missionary Society, working among the Eskimo of Cumberland Sound, Baffin's Bay. He had some cases of pneumonia to treat. "These cases," he writes, "are rather difficult to treat in a snow hut and on a snow bed, with only a deerskin between the snow and the patient, and not enough oil to heat the den. In one case there was no door. This den was so small that I could not get in when both parents were in, so I pushed aside the old cotton skirt which served for a door, and I looked in when I wanted to give the sufferer medicine and food."

Anti-Papal Agitation in Ecuador. In Ecuador a movement has been started to restrict the clerical representatives of the Roman Catholic Church to their priestly functions, and thereby to free political life from their domination. Restrictive legislation has been achieved. During the past two years the clericals have twice vainly tried to overthrow the present government in Ecuador, but in both cases the revolutionists were defeated by the government forces. In their turn the priests have appealed to the Vatican, and some of them have even threatened closing their churches.

EUROPE.

Romanism Decadent. The sale for £202,000 of St. Mary's, Moorfields, has left the city of London without a Roman Catholic church; and altho it is urged that the reason for the step is simply the fact that the foundations have become "somewhat unsafe," owing to "the erecting of great piles of buildings, *and the demand for more*," it is understood that funds are urgently required, and are not otherwise forthcoming, for the completion of the huge Byzantine Cathedral at Westminster, which the Romanists commenced regardless of the illustration given by our Lord of the unwise man who commenced to build without having counted the cost.—London *Christian.*

Increase of "Dissenters." At the recent church congress in Great Britain, Dr. Henry Wace, formerly principal of King's College, and one of the writers of *Times* leaders, made a strong impression on the conference by calling attention to the amazing growth in numbers, unity, and influence, of the "dissenters." The facts are too important not to be recorded for permanent use. The dissenting churches had increased from a twentieth to more than a quarter, if not a third, of the population. The membership of the Anglican Church in England and Wales was 1,920,140. In the dissenting churches there were 1,897,175. Church Sunday-school teachers numbered 206,271; in the Free Churches there were 381,153. Church Sunday-school scholars were 2,410,209; and in the Free Churches 3,284,963.

[These statistics are designed to include only Missions among either non-Christian or non-
reduced. Accuracy has been sought, bnt also completeness, and hence conservative estimates
within the space afforded by two pages of this Magazine, a large nnmber of the smaller and

Names of Missionary Societies in Great Britain and upon the Continent, and Summaries for Asia, Africa, Australia, etc.	Date of Organization.	Income.	Ordained Missionaries.	Laymen.	Wives.	Unmarried Women.	Total Missionary Force.	Ordained Natives.	Total Native Helpers.
Baptist (England)	1792	$376,660	107	61	103	6	277	70	1,619
London Society (L. M. S.)	1795	663,810	158	38	156	70	422	892	5,270
Church Society (C. M. S.)	1799	1,899,135	406	123	324	282	1,135	347	6,184
Propagation Society (S. P. G.)	1701	661,775	536	75	470	170	1,251	190	3,326
Universities' Mission	1859	173,075	45	24	1	38	108	13	118
Society of Friends	1867	106,315	31	4	24	23	82	0	1,035
Wesleyan Society	1816	557,901	250	90	232	52	529	40	3,037
Methodist New Connection	1859	27,051	10	0	4	0	14	5	78
United Methodist Free Churches	1837	52,810	30	10	27	3	70	7	260
Welsh Calvinistic	1841	37,070	17	3	14	8	42	6	56
Presbyterian Church of England	1847	117,985	32	3	20	28	83	22	156
Presbyterian Church of Ireland	1840	101,344	28	4	25	7	64	15	385
China Inland Mission	1865	307,890	72	259	270	211	812	24	695
Established Chnrch of Scotland	1829	188,035	32	12	27	48	119	12	537
Free Church	1843	344,430	63	28	62	68	221	23	1,149
United Presbyterian	1847	305,186	62	16	66	43	187	21	881
Other British Societies	....	1,075,500	117	290	162	674	1,243	60	3,410
Paris Society	1822	226,730	46	8	45	12	112	42	342
Basel Society	1815	284,417	193	62	143	9	407	45	1,184
Berlin Society	1824	98,757	84	16	67	11	178	2	238
Gossner Society	1836	45,955	31	0	20	4	55	19	516
Hermannsburg Society	1854	70,480	60	5	52	0	117	0	499
Leipsic Society	1836	137,779	37	5	27	4	73	22	596
Moravian Church	1732	142,554	150	36	151	18	355	26	1,817
North German Society	1836	33,187	14	1	9	5	29	1	55
Rhenish Society (Barmen)	1829	118,200	120	5	108	15	248	22	347
Eleven other German Societies	....	76,500	59	15	37	80	211	5	84
Fifteen Netherlands Societies	....	130,400	92	5	63	4	164	15	350
Nineteen Scandinavian Societies	....	320,200	85	41	92	54	272	68	1,605
Societies in Asia, Africa, Australia, etc.	....	570,600	395	320	462	122	1,299	420	11,900
Totals for Europe, Asia, etc	....	$9,241,711	3,262	1,559	3,263	2,069	10,301	2,434	48,329
Totals for America	....	5,522,909	1,409	516	1,441	1,352	4,718	1,524	15,864
Totals for Christendom	....	14,763,620	4,671	2,075	4,704	3,421	15,019	3,958	64,193

Protestant peoples, and hence the figures of certain societies doing colonial work have been have been made concerning certain items omitted from some reports. Mainly in order to keep special organizations have been grouped together.]

Total Force in the Field.	Stations and Out-Stations.	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
1,896	1,001	53,749	2,921	170,000	650	36,320	India, China, Palestine, Africa, West Indies.
5,692	1,357	52,803	1,817	175,588	1,037	50,613	China, India, Africa, Madagascar, Polynesia.
7,319	1,420	64,904	1,950	247,566	2,181	88,094	Persia, China, Japan, India, Africa, North America, etc.
4,577	4,500	40,000	1,780	130,000	850	38,000	India, China, Japan, Malaysia, Africa, West Indies, etc.
226	38	1,815	93	7,217	72	3,245	Africa (Lake Nyasa and Zanzibar).
1,117	246	2,730	230	14,297	250	20,869	Palestine, India, China, Madagascar.
3,566	2,679	46,262	1,622	140,000	1,138	68,985	India, China, Africa (West and South), West Indies.
92	197	2,527	523	10,000	41	535	China (Shantung, Tien-tsin).
330	199	11,098	840	25,000	21	1,340	China, Africa, Australia.
98	250	3,642	620	17,000	212	5,949	N. E. India, France (Brittany).
237	195	5,943	711	18,500	10	250	India, China, Malaysia.
449	102	1,960	490	6,000	65	5,825	China, India (Kathiawar), Syria.
1,507	318	3,195	1,029	25,000	132	1,726	China (Fifteen Provinces).
656	98	2,334	251	7,000	270	15,500	India, East Africa, Palestine.
1,370	349	10,977	1,921	43,808	499	35,298	India, Africa (South and East), Arabia, Palestine, New Hebrides.
1,068	382	26,971	3,567	75,000	363	20,146	India, China, Japan, Africa (West and South), West Indies.
4,653	330	22,300	2,200	50,000	1,065	35,000	
454	218	14,452	443	40,000	354	9,944	Africa, South and West, Tahiti, Madagascar.
1,591	464	20,312	2,324	40,292	516	18,699	South India, China, West Africa.
416	233	17,582	1,400	34,877	100	6,898	Africa, East and South, China.
571	50	15,300	372	50,000	207	3,643	India (Ganges, Chota Nagpore).
616	168	23,882	640	46,372	104	6,728	India, South Africa, New Zealand.
669	199	7,995	1,155	17,882	226	6,908	South India, Burma, British and German East Africa.
2,222	192	33,764	1,764	96,371	280	24,404	South Africa, Australia, South America, West Indies, Eskimo.
84	33	1,349	148	2,257	36	979	West Africa, New Zealand.
595	270	29,700	2,943	72,367	279	12,599	Africa, East Indies, New Guinea, China.
295	100	1,420	82	5,200	35	2,250	
514	550	79,600	3,572	200,000	40	1,800	
1,877	395	37,200	2,570	90,000	430	40,200	
13,199	1,520	270,400	8,200	500,000	1,790	170,000	
57,956	18,053	911,166	48,188	2,357,594	13,253	732,747	
22,344	8,582	410,395	31,571	1,112,381	6,223	255,913	
80,300	26,635	1,321,561	79,759	3,469,975	19,476	988,660	

Abroad, Dr. Wace found something less than three and a half millions of Church of England communicants, as compared with considerably more than seventeen million Free Church members.

These facts have a peculiar significance at the very time when more than ever Ritualism and Romanism threaten the Anglican Church with disaster if not disruption. Meanwhile a new use for the Free Church catechism has been discovered. The Liverpool school-board proposes to make it the basis of its future religious teaching. This is significant, especially in view of the fact that the board has a majority of members belonging to the Established Church, and that the chairman is a clergyman.

Work for Sailors. The British Deep Sea Mission, which for many years has done a noble work among the fishermen of Newfoundland and elsewhere, lately held its annual meeting. It was announced that the most munificent gift ever made to the mission had been received from an anonymous donor, a splendid new hospital steam trawler, costing $50,000. The mission fleet now consists of 15 vessels, with 6 doctors aboard, and its sphere of operations includes the North Sea, the Channel, and West Coast fisheries, and the fishing grounds off Labrador, which extend six hundred miles northward by the coast line from the Straits of Belle Isle. Forty-five tons of literature were distributed in 1898; 11,085 patients were treated in the North Sea, and 2,435 in Labrador; 16,411 missionary visits were made, and 3,260 services were held at sea.

The C. M. S. Muster-roll. The roll of C. M. S. missionaries now includes 520 men, and 347 women, total 867 in all, of whom 84 are honorary or partly honorary, an increase of 13 men and 52 women on the numbers for the previous year. In addition to the 84 honorary or partly honorary missionaries, the stipends of 303 are wholly or partially borne by the gifts of associations or other bodies (including 44 by the Colonial associations, and 49 by the Gleaners' Union and branches), and 102 by individuals, making a total of 489 wholly or partially supported.

The Regions Beyond Missionary Union. There are over 40 workers in the Kongo Balolo Mission, of which Dr. Grattan Guinness is director, and 15 in the Peru and Argentine Missions, and in addition it is proposed to undertake work in Behar, one of the most neglected provinces in India. All these missions, together with Dr. Guinness's well-known missionary training institutions in London and Derbyshire, are now worked by the Regions Beyond Missionary Union, of which the two Drs. Guinness, father and son, and the Rev. F. B. Meyer, are the honorary directors. The expenditure amounts to from £25,000 to £30,000 per annum.

Honors to the Virgin in Italy. *The Voice from Italy*, in an article from M. Meil, describes the erection of a gigantic statue of the Virgin Mary on one of the highest peaks of the Cottian Alps. The cost of the statue was £5,000, which was made up by the gifts of 130,000 children, the younger members of the royal family heading the list. The pope himself has written an inscription for it, in which he implores it to defend the frontier of Italy from all invaders. The *Voice* estimates that there are nearly 100,000 Protestants in Italy, of whom some 30,000 are Waldensians.

A Catholic Bible for Spain. A Catholic version of the Scriptures in Spanish has been prepared in London, with notes authorized by the Roman clergy. Wherever a text contradicts Roman theory or practise, a foot-note is appended to lessen or destroy the effect. The purpose of the work, according to the preface, is to arrest the progress of Protestantism. It seems, however, to be an almost utter failure. Very few copies have been sold, partly because the book costs three times as much as a Protestant Bible, and partly because Spanish Catholics as a whole are insensible of their need of Scripture. The Protestants have very adroitly turned what was meant to injure them into a valuable help. Every colporteur is provided with a copy of this Catholic Bible, so that when he is called to account by a priest or an official he can prove that the Protestant Bible agrees on all essential points with that issued under the sanction of the church.

Persecution in Spain. The campaign of persecution recently organized against Protestantism in Spain has commenced, and the Protestants of Granada are passing through a severe ordeal. For some time the pupils of a neighboring Roman Catholic institute have resorted to the cowardly habit of stoning the Protestant chapel and the adjoining buildings. Before the police could interfere, a serious attack was organized by a crowd of 200 persons, under the instigation of the priests, who cried out, "Death to the Protestants," etc., and threatened to burn the building. The riot was only quelled with extreme difficulty; and it is a fact that throws light on the methods and power of the Romanist party in the country, that the only newspaper which dared to publish an account of the outrage was afterward forced to call in all the procurable copies that had been issued.

Exodus from Judaism in Austria. It was reported not long ago in the Jewish papers that last year 4,000 Jews were baptized in Vienna. The Jewish congregation of Vienna contradicted this, and gave the number of baptisms during the last five years as follows: in 1894, 424 were baptized; in 1895, 433; in 1896, 457; in 1897, 485, and in 1898, 468. The number of baptisms are a great deal smaller than was formerly reported. —*Jewish Daily News.*

ASIA.

The Sultan as an Educator. The sultan of Turkey is beginning to put himself in line, to some degree, with the educational movement of the day. Through his agency, 50,000 schools have been established throughout his empire, for girls as well as for boys. This shows he is at last wakening up to the fact that the world moves. His action marks a striking departure from the traditional usages of his race. Some of the old sultans and Turks would look upon him as an innovator of the most iconoclastic stamp. But the missionary is abroad with his school, and Islamism feels the necessity for keeping pace with the educational force which has come with an advancing Christianity.—*Presbyterian.*

The Printing Press in Beirut. This press was founded in 1822, and is the most important Arabic press in the world. It printed last year 49,000 volumes of the Scriptures, and among its sales were 36,941 scientific books, and 18,311 tracts. One of its characteristic doings was a "Martin

Luther edition" of *El Neshra*, the mission newspaper, at the time of Emperor William's visit to the Holy Land. It contained a brief history of the causes of the Reformation, and a special copy with the first page printed in gilt letters, was presented to the emperor and acknowledged with his thanks.

Christian Endeavor in Beirut. Seven Christian Endeavor societies are organized in this city, and more are planned for. No greater encouragement has come to the devoted workers in Beirut than the spontaneous demand among young men of the church there for a Christian Endeavor society. *They* wanted it. *They* asked for it—received help in organizing and, at the first meeting, 20 earnest young men took charge of the meeting and thrilled the hearts of the veteran missionaries who could remember when the first evangelical church was organized in Syria with only 18 members, some fifty years ago. Now there are 17 different Protestant services conducted on Sunday in Beirut, in Arabic, besides the Christian Endeavor societies, attended by some 4,000 men, women, and children.—*Woman's Work for Woman.*

"All British Railway to China." Such is the title of an article in the *Nineteenth Century* for last September. The writer suggests that the building of the great Trans-Siberian Railway to China calls for a similar "all-British" one. The total length of such a line would be about 7,000 miles, nearly 4,000 miles of this distance being through British territory or territory under British control. The road would run from Alexandria to Akabah, thence across Northern Arabia to Bussora (Busrah), at the mouth of the Euphrates and the head of the Persian Gulf; from Bussora through Southern Persia and Baluchistan to the borders of India; thence across Northern India to the eastern confines of Northern Burma; thence 1,600 miles farther eastward through China to Shanghai. Already it is announced that a contract has been made for the building of the road to Bussora.

Demand for the Bible in Syria. The rule now is to make every person who wants a Bible either pay for it entirely or in part, and there were 5,000 more volumes of Scripture sold last year than the year before—and 22,000 more Bibles and portions sent out from the press for use in Syria and Egypt. In America we see sales advertised of the "best-selling books." In Syria *the Bible is the best-selling book.*

The Famine in India. Says the *Indian Witness:* "Important statements respecting the famine—its extent and the steps to be taken in coping with it—were made in the Supreme Council last Friday. Mr. Rivaz estimated the area in which scarcity or famine conditions already exist or will soon prevail to be about 350,000 square miles, affecting a population of about 30,000,000, in British and native territories. Besides these, large tracts in Central India, western districts of the North-West Provinces, and some parts of the Punjab must suffer considerably unless at least one inch of rain shall fall before the end of November or thereabouts. Summing up, he said that a much smaller area and population in British India were this year seriously affected, and a much larger area and population in the native states, as compared with the affected area and population in

1896–97. The viceroy promised most sympathetic and vigorous efforts of government to meet the dire emergency in the affected regions—Rajputana, Central India, Northern Bombay, Baroda, etc., and expressed the earnest hope that India's own sons will come to the relief of their distressed fellow-countrymen in this their hour of sore need. We are glad to see that wealthy natives at different points are subscribing liberally to relief funds."

Rev. H. Mould writes from Kherwara, Rajputana:

In ordinary years at this time the fields are full of ripening crops of maize and other kinds of grain; the hills and jungles are thick with grass, which serve as fodder for the cattle for the next ten or twelve months; the rivers and streams are full of water. But this year what is to be seen? Nothing, absolutely nothing but bare, empty fields, dry, parched hills and jungles, dried up river-beds, with an occasional pool of dirty green water. And this is to a very large extent all the peasant population have to depend on for sustenance for themselves, their families, and cattle for the next ten months at least. Already many are reduced to a diet of edible weeds with a handful of *mhowa* or grain, if they are so fortunate as to get it, which is made into a kind of broth and divided out equally to the family. It is as tho the whole peasant population of England were reduced to a diet of boiled nettles or grass, on which they have to subsist for the next ten months. Imagine this to be the case, and you will have a very fair idea of the condition of a very large majority of the poor Bheels at the present time.

Miss Grace E. Wilder sends the following, which relates to a portion of the Bombay presidency:

Our rainy season is now over and the prospect of famine is most serious. It is piteous to see the second crop withering in the fields around us, as the first did. Already we learn that the Bombay government is providing for the employment of 950,000 persons. Most terrible of all is that water is short over large areas. A leading railway official has said, "In four months' time hundreds of miles of railway will be shut down and not one train of any kind will run over these sections, simply because there will not be water to fill a boiler." Some rivers have now no running water in them, and there are seven months before rain falls again. The pressure of famine grows now rapidly heavier, because this famine has so closely followed the one of 1897. At the bazaar here our people are buying grain at almost three times the usual cost. If means are provided we could open relief work for native Christians and others, deepening wells that are now drying up, etc. We shall also probably have many an opportunity to care for famine children.

Five cents will keep a person alive for one day; $1.00 will feed a whole family for a week and $5.00 for one month. [The editors of the REVIEW will gladly receive and forward funds promptly.]

The Offense of the Cross. The Rev. A. Gadney, a missionary of the S. P. G., quoted in the C. M. I., asks why, especially, it is that so much opposition to the Gospel is to be found in India. He says: "Whence springs this antipathy? There may be several causes for it, but no one who has studied the question can, I think, do otherwise than conclude that Brahmanism is responsible for a good deal of it. Brahmans have confessed to me that they feel their 'day' to be over. And what does this imply? It implies this—that these people, whose system has taught them to consider themselves 'lords of creation,' superior to all other human beings, and altogether above law, feel very keenly the leveling influence of the present *régime*. 'We are treated like other people now,' said a Brahman to me one day. It is just this that makes them ready to resent anything that they feel will place them on the level with ordinary humanity. They feel that they have to fight for that supremacy for Brahmanism that they were so cunningly able to obtain for it for so many centuries."

How and What Brahmans Eat. They sit cross-legged, and touch their food only with their right hand. No tables, chairs, plates, knives, or forks are required by them, as they still follow the custom practised by their forefathers thousands of years ago. For plates they use pieces of the stem of the banana tree, or plates made with leaves of the banyan tree, stitched together by means of bits of grass stalks. The latter are made in large num-

bers, tied up into bundles, and set apart for use when required. A fresh leaf-plate is put down whenever food is taken, and thrown away after the meal is over, as it is defiled. There is, therefore, no washing of dishes. The plate is spread on the floor, and little weights are put on the edges to keep it flat. Boiled rice is then spread on it, and curry and vegetables are added. A small quantity is lifted by the right hand, and shot into the mouth by the thumb, which is placed behind it. This is repeated until all has been eaten. Rice is the principal food of the better classes, while different kinds of millet form the chief diet of the lower classes. Curry is universally used in India, and can be prepared, it is said, in a hundred different ways. It is composed of many ingredients, such as mustard, pepper, turmeric, ginger, coriander seed, tamarinds, onions, and coconut juice. These are ground together, and vegetables and ghee (or clarified butter) are added. This is the food of Brahmans, who, as a class, are vegetarians. The Sudras and other castes have meat or fish in addition to the vegetables and curry. Before taking food, the strict Brahman bathes, puts on clean clothes, repeats some hymn or sacred text, and marks his forehead and body with the sacred emblem of his god and his caste. He then is ready to take his meal.

The Partial Surrender of Caste. Rev. H. C. Hazen, of the Madura Mission of the American Board, concerning the "partial surrender of caste:" In a single station boarding-school 16 different castes are represented, all sitting upon the same benches, all eating the same food, which is dealt out by the pupils in turn at meal time, irrespective of caste. All form one happy family. On the itineracies all the agents eat the same food together, altho all castes are represented, from the Brahman to the Pariah and Chucklian. At the mission bungalow, when refreshments are offered to the agents, they take them without the slightest objection, altho those refreshments are prepared and passed to them by Pariah servants.

He writes thus concerning the removal of prejudice:

> We have been particularly struck with the change in the attitude of the Mohammedan community toward us. Thirty years ago the mere mention of the name of Jesus to a Mohammedan audience would make them angry. One of my first attempts at preaching, in the year 1868, was in the streets of Madura. As soon as I began to talk of Jesus a Mussulman bitterly opposed and disputed. But during the past two years I have freely preached Jesus in purely Mohammedan villages, always with the kindest reception. In one village the people bought 7 Scripture portions, all that we had, and the head man shook hands with the missionary, giving a sort of blessing. Subsequently we found the people of that village with the same friendly spirit. Their boys and girls come to our schools, and sing our songs, and learn Scripture with the others.

Romanizing Chinese. It has been the uniform testimony of missionaries that one of the greatest difficulties to be met with in mission work in China is the language, and especially the alphabet. Comparatively few of the common people read, and it is almost an impossibility for them to learn after they have passed youth. Some of the missionaries have urged that the language be Romanized. This has been done to a certain extent, and the American Bible Society has already printed the Gospels in Canton Colloquial, and the Epistles in Hinghua Colloquial in the Roman alphabet. The testimony on every hand is that wherever it has been tried it has proved its value. The Rev. William N. Brewster, writing in *The Chinese Recorder*, gives some interesting illustrations of the success in marked contrast with the long delay under the old sys-

tem. A year of careful study is scarcely sufficient to enable the ordinary convert to read with ease and pleasure a single page of the Sermon on the Mount in the classical language; a boy in ten days was able to do more reading on the Romanized plan than he would have in as many years on the other. Of course, it is only a beginning, and there is very much yet to be done. The conservatism of the nation will be a difficult thing to overcome, but groups are being formed in many of the stations, and the work is progressing. Many of those who have studied it carefully affirm that if this difficulty can be overcome the advance of Christianity in China will be greater than any could have anticipated. —*Independent.*

Attending a patient under difficulties. *The London Times* gives an amusing illustration of the difficulties under which a native Chinese physician recently attended his majesty, the emperor of China. When he entered the royal apartments, he was required to keep his eyes fixed on the floor, and to ask his majesty no questions, which would have been a breach of etiquette. He was only permitted to place one hand on the emperor's wrist—not to feel his pulse, however. As the physician remarks, "Under these conditions one doctor was just as good as another;" and after a second such interview, in which it was impossible to diagnose the case, the attending physician begged to be relieved from duty on the plea of illness in his family.

Hunan Open. On November 8th Griffith John was able to send this despatch to the headquarters of the London Missionary Society: "*Yochow opened; property purchased. Greig and Peake starting.*" Yochow is rather more than a hundred miles to the southwest of Hankow, at the head of the great Tung Ting Lake. It is thus more than half-way toward Chang Sha, the capital of Hunan.

Southern Baptists in China. The Southern Baptist Convention has 3 missions in China, the north, the central, and the south, and all three rejoiced in unwonted prosperity last year. No less than 550 were received into the churches, about double the number admitted during any preceding year.

Queer Names for Chinese Babies. W. Malcolm writes thus of the Chinese fashion of naming babies: Children may be called after any circumstance, or thing. For instance, if a child were born during a snowstorm, or during a fair, it might be called "Snow Cow," or "Fair Cow." Or, again, if the river overflows its banks, and floods the country, a child born at that time is liable to be called "Water Cow." On our way to the hospital daily, we pass between two houses with their front doors opposite to each other. A baby having been born in No. 1 house they called it "Cat Cow." Shortly afterward, a baby was born in No. 2 house opposite, and for fear of the spirit of the cat baby, they called this one "Dog Cow." By and by another baby arrived at No. 1 house, and so that it would not be afraid of the dog, they called it "Tiger Cow"; but in the course of human events, a second child came to No. 2 house, and they named it "Rifle Cow," so that it could kill the tiger. The last arrival is at No. 1 house, and, reasoning on the same principles, they have, for obvious reasons, called it "Sledgehammer Cow." We know of one family of five girls, and when the first girl was

born, they said; We would rather have a son, so we'll call this one "Hwan Niu" (Change Cow). When the second girl was born, however, she was so pretty that they could not refrain from calling her "Kwei Niu" (Pearl Cow); but when the third girl was added to the family, they said, "Girls galore," and called her "Yu Niu" (Many Cows). Still another, a fourth daughter came, and they said: The house is filled up with girls, so they called her "Chu Niu" (Full Cow). When, however, the fifth and last daughter arrived, they were angry, and said: We have had enough, and so they named her "Kou Niu" (Enough Cows).

The Crisis in Japan. A correspondent writes from Japan: "Not only has the cause of Christian education received a terrible blow from the government, but that of evangelization as well. Only to-day I received notice from the local authorities that no preaching may hereafter be done with open doors or in the open air, where a crowd may gather. Just how strictly this new regulation is to be enforced remains to be seen. But it indicates the spirit of the government, which is anti-religious.

"Those who would excuse the action say that Buddhists and Shintoists have not been permitted to do this public preaching before, that now Christianity is only placed on the same footing. Be that as it may, the government is very clearly violating the principle enunciated in the constitution, which guarantees freedom to all religions.

"I understand that Marquis Ito, the statesman who more than any other has made 'new Japan,' interprets the constitution as guaranteeing freedom of religious belief so long as it is confined to the subjective, but holds that the government has the right to regulate and define all outward expressions of that belief. And that is just what we fear the government is going to do, viz., to constantly interfere in religious affairs. Japan, just admitted to the circle of civilized nations, within half a year seems in danger of showing that she was not worthy of admission. With all her boasted spirit of progress, she now is evidently seeking to turn back the hand upon the dial.

"However it is through and in spite of such things that our glorious faith thrives and triumphs: '*God* is in the midst of her, she shall not be moved, *God* shall help her and that right early. . . . Be still and know that I am *God*, I will be exalted among *the heathen*, I will be exalted in *the earth*.'"

A Sound Conversion.—A Korean woman told of her husband's conversion in a prayer-meeting, and said: "No more drunkenness or hard, unkind words, and low, vile talk. We eat at the same table, at the same time, and out of the same dishes."

AFRICA.

What a marvel! Khartum has actually become a tourist terminus. On the initiation of Lord Kitchener, Messrs. Cook & Son have arranged a complete series of trips to Khartum in connection with their Nile arrangements, the trains being provided with sleeping-cars and dining-cars, and all other conveniences for travel.

Death of the Khalifa. Another blow has been struck at Mahdism, and, in the words of the Sirdar, "the Sudan is now open"—open to trade, civilization, and, we hope, the Gospel. The way has been won by great sacrifice of life and treasure,

and the Khalifa has followed the Mahdi—fallen by the edge of the sword. With Osman Digna at large, however, there will doubtless be a temporary want of rest and confidence in the entire region; but it is hoped that the time is not far distant when the Word of God will have free course in the land where the False Prophet has so long held sway.

It is now feared that Menelik, the Negus of Abyssinia, may take advantage of the Transvaal war to advance against the English troops in the Sudan. His success would probably set back the opening of the Southern Sudan for several years. The British may find it even more difficult to subdue the Abyssinian forces than those of the Mahdi, and quite as great a task as they have encountered in South Africa.

On to Khartum. For years the American Mission in Egypt (United Presbyterian) has been waiting and watching for an opportunity to advance up the Nile beyond Asyut, or the first cataract, but in various ways has been hindered. Now, however, the way is open, at least so far as finances are concerned. Some months ago the amount of money for this purpose in the hands of the society was a little more than $5,000. A benevolent English woman had promised $4,150 for the work. She has consented that her donation should go with the society's fund, and thus more than $9,000 will soon be in the hands of our treasurer. In addition, another English woman offered to give the mission $500 a year for three years, if it would advance into the Sudan, and has put the first $500 in the hands of the treasurer in Egypt, and thus, including the amount in hand for this work from last year, the board has at command more than $11,000 for this object.

Here may be an opportunity for the exercise of comity between the American and English missions.

The Malarial Mosquito in Africa. The expedition of Surgeon-Major Ross to Sierra Leone in connection with the Liverpool School of Tropical Medicine, marks an important development in the investigation of the diseases of tropical Africa. Dr. Ross has distinguished himself in India by the experiments he has made in connection with the mosquito theory of the origin of malarial fevers, which seem to prove that the mosquito is at least the chief means by which malaria is propagated. These experiments have now been repeated in Sierra Leone, and as a result Surgeon-Major Ross tells us that there is a distinct species of mosquito which is responsible for the communication of the disease. He also holds out hopes that by observing the habits of these mosquitos, which breed on the surface of stagnant pools, it may be possible to exterminate them.—*Church Missionary Intelligencer.*

The War and Missions in South Africa. The war in South Africa is especially to be regretted on account of its damaging influence on missions. Mr. Burford Hooke, the colonial missionary secretary, writes that the hindrance is terrible. In Rhodesia, 800 miles from the seat of war, the greater part of the men on Sundays spend their time in rifle practise, the chartered company having furnished each with a rifle and a hundred rounds of ammunition. And, before the war broke out, prices had advanced sixty per cent. The after condition might be judged when 200 miles of railway to Rho-

desia were in the hands of the Boers. British reverses continue.

Flight from Swaziland. Owing to the war all missionaries have had to leave. The South African General Mission have closed up five stations of their churches. Mr. Spencer Walton went to Delagoa Bay to meet the refugee missionaries and bring them round to Durban. They left Swaziland just in time and saved both oxen and wagons from being commandeered. The South Africa General Mission station in Mazozo, Natal, has also been closed owing to the war. News has reached Durban that both station churches have been destroyed. There is some reason to fear an uprising of the natives.

Recent Revival Among the Zulus. A missionary of the American Board writes thus of one feature attending a recent revival among the Zulus: "They do not seem to be able to pray silently. At their homes they often go into the bush and pray aloud. So in these meetings, when they pray, they pray aloud—40 or 50, perhaps, at the same time. They do not pray so violently as three years ago or break out into disorder. They are intent in seeking God, each one by himself. It is fearful confusion and discord to one accustomed to quiet, but one can forget it and forgive it when he sees their peculiar nature and remembers how men awakened from sleep to find their ship sinking in the deep waters would cry out for help."

Progress in Livingstonia. The necessity of not being weary in well-doing, and the truth that in due season we shall reap if we faint not, are illustrated by the experiences of the medical missions of the Free Church of Scotland in Livingstonia. They are summed up by the Rev. Dr. Prentice as follows: "Six years' toil and one baptism; ere the mission is twenty-four years old, 1,280 baptisms, and candidates for baptism exceeding 2,000."

The Uganda Railroad. According to the last annual report: During the year ending March 31st, 1899, the "staking out" of the permanent alinement was carried forward to mile 418, showing an advance of 155 miles during the year; and 3 surveying parties are now employed on the remaining 137 miles or so yet requiring to be finally alined. In this latter portion the Mau range will be crossed at a point some 500 feet lower than the summit of the line originally reconnoitered. The actual laying of rails has proceeded in the year from mile 139 to mile 279, an advance of 140 miles, as compared with 98 miles in 1897–8. A large carrying trade to the coast, which has hitherto passed through German territory, is now diverted to the new line, and supplies for the German settlement on Kilima-Njaro are being imported by rail from Kilindini to Voi, and thence conveyed some 65 miles to the frontier.

ISLANDS OF THE SEA.

L. M. S. Work in Samoa. In view of the withdrawal of Great Britain from the Samoan Islands, the following paragraph from Mr. Marriott, Missionary of the L. M. S. in Samoa, which was written before the agreement with Germany, will be read with mingled feelings:—"I am glad to report more cheerful news from Samoa than we have had for some time. The reaction in favor of our mission is strong and deep. The

pastors are proving veritable peacemakers. The good they are doing will only be known at the last great day. Mr. Newell reports a very successful united service in the Malua Jubilee Hall, where nearly a thousand people were addressed by him and two native pastors. Notwithstanding the calumnies of the Roman Catholic priests, and others, the people are still loyal to the L. M.S. and to Protestant teaching."

It is reported that Germany has allowed the Samoans to reinstate Mataafa, and that many of the British are leaving the German islands. It is feared that German occupation will not be altogether favorable to Protestant missions in Samoa.

Heathen Honors in the New Hebrides. Dr. Armand writes from Santo: "This has been a great day at the village of Tangoa. One of the persistent heathen there was to-day elevated to the highest social and political rank. To reach the top of their ladder, which we do not consider very high, great efforts are required. Many aspire to the honor, but few reach it. They rise according to the number of tusked boars that they kill under certain strict regulations. Here a man to reach a coveted highest seat, must kill about a thousand pigs. One hundred of these must have tusks forming a complete circle or very nearly so. These are usually killed ten at a time, along with a number of other boars without those tusks. Generally men are well up in years before they have secured the requisite number of pigs. There are, however, some exceptions to this rule. We have now in the institution a student who had, while a heathen, reached the highest grade in the chieftainship on Malekula. He is not much, if any, over thirty years of age."

MISCELLANEOUS.

Roman Catholic Missionary Forces. The *Evangelisches Missions Magazin* remarks that this century has witnessed an extraordinary revival of monastic and missionary life in the Roman Catholic Church. Since 1800 no fewer than 430 new congregations have been founded, 100 of which are for men and 330 for women. The other orders, including the restored Jesuits, show new energy. In the "mission fields" there are now laboring no fewer than 40 congregations of priests and 20 of lay-brethren, containing about 18,000 men. Of these about 600 are Benedictines, 2,500 Franciscans, 700 Capuchins, 700 Trappists, 500 Dominicans, 500 or 600 Lazarists, and some 400 Jesuits. The whole number of Jesuits is now over 10,000. There are also numerous newer associations, and from 2,000 to 3,000 missionaries who are secular, or non-monastic priests. These do not include the ordinary English or American clergy, but those who labor among Moslems or heathen.

Besides these, this century has raised up for the missionaries new and exceedingly important associates, the sisters. These are not nuns, but active workers. No fewer than 120 congregations of sisters work abroad, and about 52,000 sisters, 10,000 being natives.

The missionary army, therefore, is some 72,000 strong. China alone has 760 European and 400 native priests, 73 lay-brothers, and 979 sisters. More than 200 missionaries have in this century shed their blood for the faith, to make no mention of the sisters and the thousands of others who have succumbed to hardships. Besides the Carolines and Kiautschau the Roman Church in the German colonies has 58 main stations with 97 priests, 119 lay-brothers, and 75

sisters. It is worthy of note, that ten years ago there was not as yet one Catholic mission house, whereas now there are seven.

Elias Riggs, the Veteran Missionary. Said one of the secretaries of the American Board, speaking of Turkey: "It would be impossible to report this mission and not to make special mention of the venerable Elias Riggs, who alone represents the mission at the Turkish capital, and who, I believe, in the records of the mission societies of the world, stands absolutely unique, both in the length of consecutive active service rendered, and in the marvelous literary ability which he has exercised and is still exercising in the field. For sixty-seven (67) years he has stood at his post as missionary of this board, coming to this country *only once in that long period.* At a time when most men would claim they had earned a rest, he has remained at Constantinople, working several hours each day, completing during the year now under review a revision of the Bulgarian Bible dictionary, translating many hymns into Bulgarian, Greek, and Armenian, and revising the Bulgarian Bible, which he translated and put through the press nearly thirty years ago, and which he has once since revised."

OBITUARY.

Louise H. Pierson, of Tokyo. It is a very conspicuous event, and one which we sadly chronicle, namely, the decease of Mrs. Louise H. Pierson in Japan, after twenty-eight years of faithful and unselfish service in the island empire, in connection with the Women's Union Missionary Society of New York.

Mrs. Pierson had a hand in founding the first Christian school for girls in the sunrise kingdom, and trained many of them to be not only Christian disciples, but Bible readers. Her work was prodigious in extent, untiring in endeavor, and wide reaching. In one year she superintended 968 Bible classes, and no other foreigner in Japan probably equaled her in the mastery of the native tongue, which she spoke like a born Japanese. Around her pretty cottage home on the bluff at Yokohama, were grouped a number of others, occupied by native Bible women, and if any missionary in Japan, man or woman, with the exception of Dr. J. C. Hepburn, has done as much for the empire as Mrs. Pierson, we know not who it is. Her work has, we believe, gone on without a vacation, and reminds us of the forty-three years of Eliza Agnew on Ceylon.

Dr. John Chalmers, of Hongkong. The announcement of the death of Dr. John Chalmers, the L. M. S. missionary to China, will be received with general regret. He passed away, on November 22d, at Chemulpo, Korea. He was born at New Deer, Aberdeen, Scotland, in 1825. Many years since he went out to Hongkong, and superintended the press of the London Missionary Society. In 1859 he settled at Canton, but subsequently returned to Hongkong.

In 1897 the death of his wife was a serious blow to him. After a visit home he returned to China, and was one of the shipwrecked passengers of the *Scotsman*, which foundered at the mouth of the St. Lawrence river. He proceeded, however, to Chemulpo, in Korea, where he died at the house of his son. Dr. Chalmers' writings, whether in Chinese or English, were chiefly connected with mission work. He was a noble Christian, and an able missionary.

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